

## The Planet in 1934

Following its reorganization in November, 1931, The Richmond Planet announced the following program as the objectives to which it would dedicate its service:

Employment for Negroes in State and city government.

More active participation of Negroes in civic and political affairs.

Development of better attitudes toward Negro business.

More patronage for Negro business and professional men.

Larger work opportunities and higher wage scales for Negro workers.

Pushing "Buy where you can work" campaigns.

Resisting Jim Crowism and discrimination.

The program has been the chart which has guided the preparation of every edition of The Planet during the past two years.

The prosecution of such an ambitious program in a community staid, precedent-bound and apathetic has forced this newspaper to assume largely a critical role. Such a role often aroused resentments and anger, but disagreeable as it sometimes proves to be, it cannot be avoided if objectives are to be attained. While some improvements have been made, the goal is still far off and The Planet in 1934 will continue to speak against lynching, segregation, political discrimination, Jim Crowism, industrial discrimination, incompetent Negro leadership, and for better jobs, more school teachers, firemen, policemen, more Federal employes, more State employes, more city employes, and the recognition of Negroes to full citizenship with all the rights and privileges to which their ability and qualifications entitle them. We urge your most sincere cooperation in order that we may succeed in our fight for justice.

## Negro Leadership Lost Golden Opportunities In 1933, Says World Traveler

By J. A. ROGERS

One of my wishes for 1934 is that I will be alive in 1950, sixteen years hence, when the present youthful generation shall have reached manhood and womanhood. I shall want to know, for one thing, what this generation will think of our present crop of Negro leaders.

For instance, I am eager to know what some young historian of that time will think of the Pan-American Conference now being brought to a close at Montevideo, and the fact that the Aframericans, who are greater in number than the combined population of Holland, Switzerland and Belgium, deliberately let slip this golden opportunity to present their case to the rest of the New World.

In all that region south of the Rio Grande, the population is predominantly colored. And there is practically no color-line, if we except certain spots owned by England and the United States. In the liberation of all these lands from Spain the Negro was a first-class factor. In Cuba, for example, where we are erroneously told that the bulk of the population is white, the Negroes took the initiative in fighting for independence. Today also they are taking the lead again. Colonel Batista, leader of the anti-Machado revolt, and present head of the Cuban army, is a Chilean mulatto—a fact that the white American papers suppressed as long as they could.

In Panama, Venezuela and Brazil the bulk of the population is colored. Haiti and Santo Domingo are predominantly Negroid. The Negro influence is strong in Uruguay where the conference is being held, and Blasco Ibanez in his book on Argentina says that he counted eight Negroes sitting in the parliament there. The great hero of the Argentina Republic is Falucho, a full-blooded Negro, to whom stands a monument in the heart of Buenos Aires. The second and the third presidents of Paraguay, and perhaps the first also, were dark mulattoes. In short with this absence of an anti-Negro tradition in the minds of the far greater part of the Pan-American delegates, think what it would have meant if our Negro leaders had urged their followers to club together and send even one delegate, though he were unofficial, to this important conference to tell how they are treated here. Moreover, these Latin-

Americans have no love for the big white brother to the north. Think how it would have cramped the style of the American delegates who went to Montevideo, oozing love and brotherhood—in the name of trade! For unless I am very much mistaken the Latin-American delegates would all have lent an eager ear to the Aframerican delegate, and his story would have made big business so uncomfortable that it would endeavor to avoid a repetition of such incidents by correcting conditions at home. The same could be followed up at the League of Nations and all the other big confabs.

As I said recently, the washing of one's dirty linen outside of one's own community or country has proved very effective as far back as we can go in history. America might still have been a colony if England had she not washed her dirty linen in France.

Yes, and I shall want to know what they will think in 1950 of the fact that the great majority of our leaders are more interested in that Abram's name was changed to Abraham; in what Moses or Enoch, or Absalom did, or was supposed to have done; or in the valley of dry bones, than what is happening about them. Because of faulty leadership it is easier to interest a Negro audience in the fictitious story of the burning of the three Hebrew children than in the actual burning of one of their own kind now.

There is the Scottsboro case and the lynching of Freddie Moore at Laddieville, La. Moore, as was told in the Daily News of Dec. 27, was unsexed and lynched for the supposed murder of a white woman. Another Negro, Norman Thibodeaux, was also strung up for the same crime, and was saved at the last minute by a white man's arriving to say that while the woman had been dead a week that Thibodeaux had arrived from New Orleans on the bus only the day before. Thibodeaux was cut down and dismissed with a warning to leave white women alone. In the meantime the police of another town had already arrested a white man for the crime and had lodged him in jail. Cases like these are a daily occurrence in the South. Yes, I shall want to know whether or not the Negro youths, who are too young yet to have their way, will not agree with me that Moses, the Hebrew prophets, and all that happened in the so-called Holy land,

prior to the last war, is about due for a long rest, and that the time that was devoted to them be spent in the agitation for justice, the building up of commercial enterprises, and the improvement of self-respect by the promotion of Negro literature and history.

## The General Assembly Meets

The General Assembly of Virginia convened in the State Capitol on Jan. 10. Negroes pay too little attention to these biennial meetings of the State lawmakers and too often pernicious laws affecting their rights and interests are enacted without opposition or protests. Every other interest in the State watches bills offered very closely and maintain a lobby to oppose inimical legislation and to push the enactment of favorable measures. It is high time that Negroes adopt the methods so effectively employed by other citizens in not only safeguarding their interests, but also in procuring their rightful share of governmental benefits. "Eternal vigilance is the price of liberty." Negroes must be vigilant and on the job if they care to be treated as citizens and not as wards of this Commonwealth.

## Atlanta Negro Outlines Faults That Are Retarding Progress of the Race

Editor Constitution: Welborn Vincent Jenkins, an Atlanta negro, delivered a memorable address at Bethel A. M. E. church, Albany, Ga., Sunday, Jan. 14.

The speaker urged his people to cast into the discard all racial habits of thought and action which belound the progressive outlook and delay the proper preparation to be able to catch step with the spirit of the new age which is dawning on the world. He advocated a reorientation and complete renovation of the negro church, declaring that for reasons of moral, intellectual and economic efficiency, thousands of them should be abandoned and the congregations merged with larger units and groups. He urged the weeding out of thousands of incompetent and insincere preachers who build and pastor churches which, because of their weakness and dead weight, are a racial curse instead of a blessing.

In the same spirit the speaker attacked what he called the "deadly cult of a dubious fraternalism" among negroes which he claimed wasted and diverted dynamic energy and which has become merely a vast system of graft.

Jenkins also touched upon the negro's love for pomp, ostentation and show, which he claimed is the cause of the mushroom growth of snobbish-

ness among his people. He urged the race to adopt efficiency as a watchword to serve as a talisman as the race moves into the new age which is coming over the world. Jenkins is a railway mail clerk between Atlanta and Jacksonville, Ga., Jan. 18, 1934.



The South is rapidly moving Northward. From that section began the trek of colored people about twelve years ago. With their coming, prejudice has increased by leaps and bounds. *The Union 2-8-34 Cincinnati, Ohio* Instead of conforming to Northern habits, customs, traditions, many of them have brought theirs. Those masses, deprived of advantages, have been reared in ignorance of all, save the primal precepts of living, faith in their religion, belief in their God. They have formed their churches, imported their preachers, endorsed segregation as a most glorious exemplification of race pride. They loudly voice desires to deal only with their own people, have every thing separate from whites. They loudly proclaim the wish to buy Black, sell Black, think Black. Strange, that such people did not stay South, where such conditions have been lashed into their bodies and burnt into their souls, through countless generations. In their sublime ignorance, they deem it prideful to perpetuate such violation of the laws of humanity, the laws of God. All of our emigrants are not so however. Some sense the value and have enough courage to advocate, liberty, equality and fraternity for all American citizens. They have the wisdom to realize that segregation ever spells degradation, damnation or death for the weaker race, when it faces the stronger. They believe not in thinking black, nor thinking white. Not in looking back to the horrors of the past, but forward to the glorious radiance of the future that awaits those who utilize their opportunities, make themselves worthy of citizenship and will not be satisfied with receiving less than every right that is its heritage.

Jews, Italians, Greeks have met the American on his own ground and won. Those colored people who have not the intelligence to do likewise, who need guardianship, want separate surroundings, have no self-reliance, and know not the blessings of citizenship.

DABNEY.

## Negro Leadership

Negro leadership in America is being challenged at every turn by those who advocate a change from the American institutions of government. In most of the issues before the people involving the Negro, agencies of the Communist party are assuming outstanding roles and are openly charging cowardice, compromise and duplicity on the part of the Negro leaders upon whom the American Negro has depended in the struggle to compel equal rights and immunities to Negroes as American citizens.

*Richmond* The charge is often heard during these days of unrest that Negro leaders, instead of fearlessly demanding the recognition of these principles, have taken short cuts and through various devices and for various motives have acquiesced in the nullification of these principles as they apply to Negro life in America. Without pausing to discuss the truth or falsity of such opinions, it would be well for the Negro leaders to take an inventory and determine whether or not their stock in trade is getting shop worn and can therefore no longer be sold to their erstwhile followers.

Courageous and forceful Negro leadership is a vital need during these troublesome times, and it should not be surrendered by Negroes to any other race or influence.

It requires no apology for denouncing the wrong. No alibi is in order when one has simply insisted that justice to the Negro shall prevail. Negro leaders should represent the hopes and ambitions of Negroes and not assume a diplomatic role to sell other's viewpoints to their followers. If these truths are impressed upon the minds of Negro leaders and become to them fixed resolutions in their acts and utterances, both private and public, it will be impossible to alienate their following and America will be hate-free and a better place in which men of all races, colors and creeds may work out their destinies in happiness and contentment.

ST. LOUIS, MO.

POST DISPATCH

FEB 15 1934

## WHAT THE NEGRO HAS DONE.

There is no surer sign of cultural progress among American Negroes than the meetings which they are holding throughout the country this week. The occasion is the 150th anniversary of the death of Phillis Wheatley, slave poet in a Boston household in Revolutionary times, but the race's accomplishments generally are being reviewed. Subjects for nightly gatherings in St. Louis, which are for the benefit of the worthy Association for the Study of Negro Life and History, set forth the wide variety of the Negro's contributions to American history and life.

This is recognition which can be paid without apology. Frederick Douglass' eloquent tongue was a power in the abolitionist movement. No history of education in the United States would be complete if it failed to record the labors of Booker T. Washington, James Milton Turner, Robert R. Moton and Mordecai Johnson. Paul Laurence Dunbar, James Weldon Johnson, Countee Cullen, Langston Hughes, Claude McKay, William S. Braithwaite and W. E. B. DuBois have written part of our literature; Paul Robeson and Roland Hayes, the spirituals and "Green Pastures" make up a chapter in the story of our music and stage. Carter G. Woodson and Walter White belong among the sociologists. Other Negroes have distinguished themselves in art and science, in the latter field, notably Elijah McCoy, inventor of automatic lubrication devices, and George W. Carver, agricultural chemist.

Such achievement has come in the relatively short time since Lincoln's emancipation proclamation and in face of the many disadvantages against which the Negro must toil. Yet it would be a credit to any portion of the population.

## Let General Motors Wise Up Glenn Frank

"Many Negro mammies of the South can make a strawberry short cake that would tempt the appetite of the gods, but they might cut sorry figures as domestic science lecturers."

This is a statement in a pamphlet entitled "Salesmen of Knowledge," written by Glenn Frank, white, and sent out by H. G. Weaver, director of customer research staff of General Motors Corporation in Detroit.

Our view is that Frank and Weaver and General Motors want to sell Chevrolet, Pontiac and Buick cars rather than give colored people an affront by referring to the salesmanship or lack of it in colored mammies.

Frank might be a good president of Wisconsin U., but to our mind he is a poor salesman for General Motors. Let the makers of automobiles tell Mr. Frank hereafter to stick to his job of advertising cars and omit all references to colored people.

They buy cars and they don't happen to like wise-cracking salesmen.



# Says T. Thomas Fortune Did Not Invent The Term 'Afro-American'

WASHINGTON, Mar. 1—(CNS)—The Star of Zion, official organ of the African Methodist Episcopal Zion Church in an editorial commenting on the use of the words Negro and colored recently stated that "Years ago the late T. Thomas Fortune, invented 'Afro-American'."

It is claimed here that Editor Davenport of the Zion organ is in error for the reason that the term "Afro-American" was invented by the late Everett Waring of Baltimore, Md., back in the '80's.

The Zion editorial reads:  
**"NEGRO VS. COLORED"**

"What is all this old talk about the use of the word Negro? Is it not a proper designation of our group; as proper as colored, and clearer of understanding?"

"The Chinese, the Japanese, the Indians, et al, are all 'colored;' but Negro is not included in that group of peoples."

"Years ago the late T. Thomas Fortune, militant and brilliant editor of the New York Age, invented 'Afro-American' and the Negro press, for the most part, devoured it."

"Then followed the 'Afro-American Council' in which the late Bishop Alexander Walters figured conspicuously."

"Other descendants of African origin in the United States who knew that they were neither 'pure Negroes, nor 'pure' Anglo-Saxon, nor 'pure' anything else, chafed at being called Negro, so they employed the word race, and capitalized it, as if that would eradicate racial prejudices and discrimination."

"The dictionaries define race, as a division of mankind possessing constant traits, transmissible by descent, sufficient to characterize it as a distinct human type; a permanent variety of the genus homo."

"Has the Negro in America any monopoly on the use of that word? How ridiculous and absurd it would be if all the races of mankind would call themselves, the Race! What race?"

"There are all sorts of complexions among people of African

## VIEWS HOW SUCH TERMS AS COLORED, AFRO-AMERICANS ETC., SHOULD BE REGARDED

**'No Gentleman Will Insult Me, No Others Can', Is The Way Kelly Miller Regards Epithets That Would Displease.**

By KELLY MILLER

Several years ago I had a Japanese student in one of my classes. In course of discussion I had occasion to refer to the "Japs" as the foremost branch of the non-white races in the world arena. I did this perfectly sincerely, using, as I supposed, the abbreviated form instead of the full name by which the yellow yankees are usually designated. Upon adjournment of class my Japanese student approached me in a very polite manner and courteously reminded me that that term was very offensive to members of his race, and was as objectionable to them as "Nigger" is to the American citizen of African descent. He assured me that he felt sure that I had no such intent, but that he merely wished to let me know the sensitiveness of his race on that point. This gentle caution reminded me always to be very careful in the use even casually of such terms as "Chink," "Dago," "Sheeney," as applied to racial groups. Such epithets might be opprobrious to them and wound their just sensibilities.

The Negro is particularly sensitive concerning any racial designation which differentiates him from the great body of the American people. All such terms as "Colored," "Negro" and "Afro-American" carry with them connotations of inferiority. The Chicago Defender has vainly striven to abolish all such terms from its columns, and to substitute the awkward and meaningless term "Racemen" where such designation is necessary. But I do not think that many serious publishers, publicists, writers or speakers have any scruples about using any one of the three designations where racial distinction becomes necessary.

My own method is to use these terms as synonyms, using the one or the other, whichever may seem most appropriate under the circumstances. The colored race universally regards such terms as "Nigger," "Darkey" and "Coon" as insulting and calculated to belittle and demean. Members of the race often use such terms in a playful or jocose way but would feel mortally offended when the white man uses them. I recall riding in a racially separate coach through Virginia. An ill-mannered youngster was smoking a cigar. The conductor came through and ordered him to cease smoking, saying: "Don't you see ladies in this car?" The vulgar response was: "I don't see no ladies; there is nobody in here but nigger women." Such ugly incidents as this too often confirm and justify the white man in characterizing the race by offensive epithets.

Very often leading, well-meaning publications use such terms, simpliciter, as I did in case of my Japanese student. I recall that my late friend and colleague, Dean George W. Cook, in a written complaint, called President Theodore Roosevelt to book for using the term "Darkey" in one of his articles. Mr. Roosevelt responded that the race is too sensitive, that he himself was often called "Dutchy" and thought nothing of it.

Will Rogers has recently been widely denounced in the colored press for using "Nigger" in his broadcast. When called to account he disclaimed his insulting intention, but used the word "Darkey" in his explanation. The verbiage of his explanation proved to be as objectionable as the original offense. Nobody who has followed the method of this good-natured funmaker could believe that in either instance, he intended to reflect upon or insult the race. He was merely indulging in his vernacular. The racial objection however is justifiable, however simpliciter might have been the author's indulgence in these terms. To allow such terms to pass current without remonstrance would belittle and degrade the race in the eyes

of the supercilious white world.

The most unpardonable epithet that can be applied to an opponent is the phrase which identifies him with the canine species thru his maternal descent; and yet this has become a playful epithet often passed between friends wholly void of offensive intent. At the recent banquet of the Gridiron Club in Washington, at which the President and the highest officials were guests, "S. O. B." was added to the alphabetic list of initials by which the new administration has designated public activities. The term has gained acceptable usage even in polite male society.

It is the inferiority complex that makes the Negro sensitive to racial taunts and jibes when used by the white man. Group insults run from the superior to the inferior, and not contrawise. Some one has said that "No gentleman will insult me; No others can." It is none else than Shakespeare who declares that "The Eagle suffers little wrens to sing and is not careful what they mean thereby." A man can easily insult the sensitive female of the species, but the male pays little heed to feminine abuse. The white race cares little or nothing about what the Negroes may call them or say about them, but the Negro is keenly sensitive of the white man's jibes and epithets, even where there is no insulting intent. The dependent position of the Negro keeps him forever on the alert defensive in behalf of his racial reputation and good name. Eternal vigilance is the price of race self-respect.

## COLORED PAPERS ABSENT FROM U.S. LIBRARY

WASHINGTON.—In a letter to local papers, Bernard C. Johnson Jr., former student at St. Augustine Seminary, Bay Saint Louis, Mississippi, deplored the absence of colored newspapers from the Library of Congress.

Young Johnson stated: "There are newspapers from every state in the Union, the District of Columbia, the Philippines, Porto Rico, Hawaii, Greenland, British possessions, and from other foreign countries."

"Newspaper printed in English, French, German, Italian and

Spanish are there, but not one of the colored newspapers. "Yet, in the periodical division colored periodicals are found. This is striking." He urged that the colored newspapers be put on the library racks in order that the colored man's journalism could be read.



Knoxville's only Negro owned and operated filling station, located in the heart of the Negro population, passed in to hands of white men this week. Such is true in a city like this, with a population of 15,000 Negroes, and where there is to be found times car owned by every family. Whether or not it was due to inefficient management or a lack of support is not the paramount thought at this time, but the situation does offer a sad reflection as concerns the Negro racial group. Irresponsible young Negroes can be found operating dance halls and other needless projects, while the race's dollars are flowing into the hands of white grocers, shoemakers, dry goods stores, drug stores and numerous other business enterprises that could provide employment to hundreds of Negro men and women, if members of the race would cooperate in putting over a worthwhile program.

LOUISVILLE, KY.

COURIER JOURNAL

FEB 28 1934

"NIGGER."

To the Editor of The Courier-Journal.

The Woman's Progressive League wishes to protest against the policy of the radio station of WAVE in the Sunday Children's Hour programme of February 26, 1934. At this time the term Nigger was used frequently in reference to the Negro.

We judge that the participants were members of the opposite group and the use of the term was to express contempt, derision and ridicule. Those using the term were hurt as much as those attacked.

Wherever a willful and malicious attempt is made to crush the spirit of racial pride and self-respect in the heart and mind of young children, by an individual or groups of people, the act rebounds and the results are the same.

We are striving to create a better understanding and relation. We do not want our faith destroyed, therefore we ask all fair-minded, peace-loving citizens to help establish this relation and to eradicate this evil practice. Our children have the right to become respected, self-respecting, loyal citizens, but cannot so long as they are made objects of contempt and ridicule.

THE WOMAN'S PROGRESSIVE LEAGUE  
Louisville, LEAGUE

"DARKY" IS OFFENSIVE

Among the special writers of the Atlanta Constitution none is more enjoyed than Pierre Van Paassen, whose "The World's Window," is always full of interest. He was a recent visitor to our city and lectured at the Jewish Alliance. In his column last Sunday he gave a pleasing description of Savannah, its tranquility and beauty. What is more glowing than this description:

Soft breezes slightly perfumed with the smell of freshly turned earth were blowing in from the sea. From the window in my hotel room I could see a

winding road climbing up toward the horizon and ending abruptly in a clump of trees far away. From that close-packed mass of green appeared the slender outline of a church steeple, dazzling white, lacelike. It was a tranquil panorama, and the city through the shaded streets of which I strolled later had an I don't-know-what-an-American atmosphere. They advertise Savannah on the huge billboards along the railway tracks as "The Most Beautiful City in the South" and for once the posters do not exaggerate.

In another part of the article he reverts to the Negro and very justly pays a tribute to Rabbi George Solomon in connection with Charity Hospital. He could dwell on this because each word he uttered is recchoed by us and even more so in honor of this distinguished Jewish citizen whose broad mind and extremely unselfishness have done so much in extending many of Savannah's forward movements. A just tribute was paid the fine spirit exhibited in Savannah toward the Jews, but touching our people he said:

Doctors told me that the Negro hospital there is one of the best equipped in the South. That doesn't solve the Negro question, of course, but it is a step in the right direction. That hospital in Savannah is a tangible manifestation of the Christian spirit of the community, even though a Jew, Rabbi Solomon, was the initiator of the project.

Despite all of the pleasing notes, it is unfortunate that there should be a discordant one in the use of the detestible word "darkies." With the colored people, it matters not how worthy the writer or speaker may be, the moment he permits himself to use the above word or any other reflective term, estimation for him is immediately lowered. It is regretted that Mr. Van Paassen has to pass into this class.

IS IT WORTH IT?

Farbeit from this publication to condone, even in the minutest detail, discrimination, segregation or injustices of any kind toward the Negro racial group, but when due thought is given the situation at Washington, wherein Congressman Oscar DePriest is called upon to devote so much of his time and energy in defeating the rule preventing serving of Negroes in the House restaurant, the question readily arises as to whether the game is worth the shot. Especially does this thought suggest itself when one realizes that many other matters of far more importance to the Negro racial group throughout the nation should be holding the attention of our only Negro representative in Congress. Then,

why insist on Negroes spending their money where they are not wanted? There are half dozen desirable eating places operated by Negroes in the city of Washington that are very much in need of all the support that members of the racial group can possibly direct toward them. It might be well for these if the doors of white-owned places should be closed in the faces of certain Negroes, for then the trade would be directed in a manner so as to give support to Negro-owned business and subsequently provide employment for Negro men and women.

Discrimination and segregation because of race is unfair and unjust, but if it requires such to force Negroes to patronize worthy business concerns owned by their own business men and women, then it is the good blown by an ill wind. Too, if the Negro is to get his share of the jobs under the NRA and if he is to be dealt with justly and fairly in the wage scales being adopted he must have a friend at court. If Congressman DePriest is forced to devote all of his valuable time to such insignificant matters as defeating the efforts of those who would bar Negroes from eating with the white people in Washington, the vastly more important matters affecting the rights of the entire racial group will go lagging to an alarming extent.



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MINISTERS RESENT CONSTANT SLURS OF THE KNOXVILLE JOURNAL

The interdenominational ministers' alliance through its civic committee sent a memorial to the city editor of the Knoxville Journal condemning the reportorial policy of the paper in its reference to Negroes. The following memorial signed by every member of the alliance was sent to the city editor of the Journal:

We, the ministers of the Negro churches of the city and members of the interdenominational Ministers' alliance, desire through this medium to call your attention to the manner in which the reporters of your paper, or those responsible, write news items or stories that refer to Negroes. It seems to us that one of the purposes of the articles referred to is to belittle and discredit our racial group. Reference is made here to the use of such words as "dusky" (and it is used without regard to the shade of the complexion of the person referred to or the meaning of the word) and "pickniny" is another. These are just samples of the objectionable words of our complaint, saying nothing of the style of the composition. To us they are offensive and insulting. Our observation is that the same attitude is not exhibited toward the most inferior type of the white race. Why the difference in the treatment of our people, many of whom subscribe to, read and pay for your paper. Reportorially the Journal has been considerate and in many instances exceptionally fair, upholding the tradition it has inherited from that dean and prince of editors, the late Wm. H. Rule. Reportorially it has not been as human and liberal. We have endured the misrepresentation and insult without organized protest as long as our self-respect would permit, perhaps longer than you would have endured it if you were in our place. We have done so with the hope that your

own sense of fairness and practice of the Golden Rule would some day suggest a change and a discontinuance of such practice.

Such a change seems too remote for continued patience and tolerance. We are, therefore, bringing this matter to your attention with the prayer and hope that you would be charitable enough to recommend a fairer policy towards this group of citizens and subscribers to your paper.

Respectfully yours,

The Inter-Denominational Ministers Alliance,

LOUISVILLE, KY.  
COURIER JOURNAL

MAR 7 1934

THE WORD IS "NEGRO."

To the Editor of The Courier-Journal:  
The protest of the Women's Progressive League of February 23 against the malicious use of the term "nigger" in reference to Negro was truly in outline with the better thinking class of people and a tribute to better citizenship. I also noticed an answer to the protest in The Courier-Journal of March 3, signed by A Reader, who wishes to have some people know of his experience farther South in Georgia and further wishes to have others believe that the term "nigger" is only used in a humorous way, which is not true. The term "nigger" is used as a gross insult and only used by the very common people. In behalf of the better class of Southern people of culture, refinement, integrity and wealth, they never use the term "nigger" for any reason. I can truthfully say I've worked for some of the best and richest families in the State of Georgia and lived in the State for many years and have never heard the Negro referred to as "nigger" by the better class of people. Louisville.  
A READER.

"Negro—1934"

By Clayton Bell, Jr.

THE HARDEST JOB for a Negro in the North in this year of civilization's descendency, 1934, is to be a Negro. In New York "Negro—1934" finds an opportunity to throw aside the smothering blanket of Southern segregation; he does, and tries to be anything but a Negro. Culturally, mentally, emotionally and spiritually he is a cheap imitation of a cheap Nordic.

I believe that race equality should be so real that the very concept of race would be done away with. That, however, is only a Utopian dream. We are trying to live now, and that trial must be a failure until the Negro becomes a NEGRO. No liberal organization offers the Negro an opportunity to find himself or to be himself. Not Anarchism, not Communism, not Socialism, but Negroism is the way out.

Pathetically, our supposedly Negroid militant organizations fail utterly to provide this way out. The Negro is organized to do but one thing successfully—DIE! The only institutions that are successful are our "Sassities." Even the majority of the churches are puppets, and black hands don't pull the strings.

The trouble with us here in the North is that we think we are free. We have sold our birthright for a "mess of pottage"—and it isn't even good "pot-likker." The entire way we have come since white John Brown cracked his pistol at Harper's Ferry has been on the White Man's back. The danger of being carried all the way is that when the carrier does break down you haven't the strength and don't even know how to crawl. Brother, the carrier has broken down!

"Negro—1934" has got to teach himself to crawl. That means we must segregate ourselves culturally, mentally, emotionally and spiritually—not just look Negroid, but be Negroid.

Rise up, Babbitts, and protest—but, this crisis has given "Negro—1934" for the first time a chance to be a Negro.

Brother, let's donate our mess of pottage to the White Man's bread line and drain a bowl of home-brewed "pot-likker" straight and strong.

CHARLESTON, W. VA.  
GAZETTE

FEB 13 1934

The Negro Race

There would be something pathetic about the aspirations, and the all too often thwarted ambitions of the Negro race in this country, were it not for the fact that the thinkers among them know that they are building for the future. Charleston is fortunate in having far above the average number of talented Negroes about whom too little is known by the white people.

West Virginia State college, one of the outstanding Negro educational institutions in the country, has brought several nationally known leaders and educators here. It is unfortunate that so few of our people have been privileged to meet and know them. The college has served in fine capacity in developing latent local talent.

It is partly the fault of the race itself that these accomplished Negroes are not better known here. They mistake the attitude of the better class of white people. They are not looked upon as mentally children, or patronizingly, or with resigned tolerance. They should not feel that when they essay to exhibit their talents and attainments the white people think they are clowning.

This is far from the fact. The Negro has, it is true, a highly developed sense of humor and that is to his advantage, for it serves to carry him forward under trying conditions. But when he becomes serious—when he gives voice to his strivings, his aspirations—his sincerity is so evident that thoughtful white people's hearts swell with sympathy and intense desire to help.

In literature, art, music there are many local Negroes who excel. It is up to them to let the public know about themselves. We can think of no better way than for them to arrange periodical presentations in the form of concerts, readings, plays designed to inform the white people of the progress made by their race in recent years.

We have heard Robert Eli, fine Negro baritone, who has been congratulated sincerely by Madam Schumann-Heink; the Wanzer quartette, the men's chorus of State college, and have attended several school plays. The experience has been delightful and enlightening.

If a few leaders of the Negro race will



make known their desire for a public presentation we are sure they will experience no difficulty in arranging for it at virtually no expense. The Gazette shall surely cooperate.

What the Negro race needs now, more than it ever has in all its history, is less race consciousness and more race pride.

## HALF-BAKED PREACHERS AGAIN

*Wored 4-3-34*  
It is never the position of this paper to attack preachers for their various viewpoints on social and religious affairs of the community nor do we censure them for their various misgivings. We do, however, resent deeply a thrust cast at Negro newspapers and Negro journalists by a thoughtless preacher to a well filled auditorium in his church last Sunday.

*Birmingham, Ala.*  
Rev. T. D. Driver, pastor of the St. John A. M. E. church, said to his congregation last Sunday that he never read Negro newspapers because they were only scandal sheets. He also stated that if he were the young man about whom he was talking he would cease his journalistic activities and begin in another field.

We agree with the minister in his views of the man he was describing. We believe that Robert Durr has many advantages over many preachers in views and religious sincerity and that he would have a great future in the ministry but we cannot agree with the pastor in his accusations against Negro newspapers. There are thousands of problems that this energetic preacher could spend his time attacking rather than the only stalwart that the Negro group has, its press.

Gentle readers, it's a terrific blow at your most humble servant, your newspaper. A watchdog of your interest. An organ that has been suppressed as far as possible by the whites, but in spite of it all it has held on still fighting.

The good minister stated that he was a reader of the local white dailies, newspapers that rarely mentioned the Negro only at his worst.

The Negro, set aside in the South as a separate group, with his own social and religious institutions, has great need for a medium to express his views, but this preacher would have a group of intelligent people believe that they should be denied this privilege because he fears for his own security at his post.

To those who heard this "uncle Tom" fable we advise that you continue your whole hearted support of your newspaper in the future as in the past and ignore feeble cries by those who are ignorant, and remember that those who live in glass houses should not throw stones.

# Board Approves Plan Of School Children for Upkeep of Grounds

April 3 Has Been Set for Day When Pupils Will Be Asked to Give One Cent to Repair Steps Leading to Home, and to Landscape Lawns

By GARLAND MACKEY

*Indulgent*  
The nation's school children will contribute to the upkeep of the grounds surrounding Cedar Hill, home of Frederick Douglass in Anacostia, according to an announcement by M. Grant Lucas, president of the Columbian Educational Association, this week. Each child in the public schools will be asked to give one cent on April 3.

The board of education of the District has approved the plan and sent the following letter to Mr. Lucas:

### Board Approves Plan

"This will advise you that the board of education at its meeting held March 7 approved of its committee on student activities recommending that the board authorize the pupils in divisors 10-13 of the District to make voluntary contributions of one cent each for the memorial home of Frederick Douglass."

The plan has also been approved by the National Association of Teachers in Colored Schools at its annual convention last summer in Louisville. Children in other cities will also be asked to give one cent. The money is to be sent the following day to W. W. Sanders, executive secretary of the National Association of Teachers in Colored Schools, with headquarters in the Henry Wilson School, Washington.

### Home in Good Shape

Although the home is in an excellent state of preservation, the grounds are sadly in need of repair. The hill surrounding the home has been badly damaged by the rains and storms of many years and in many places the concrete steps leading to the home have been washed away.

The place was at one time surrounded by many cedar trees, but many of these have died. Various civic associations and parent-teachers organizations in the city have planted cedar trees about the grounds, but it will take some time

for these to grow. Most of the furniture and other objects in the home remain the same as they were when in use by Douglass. His library is exactly the same even with his favorite books just as he left them.

### Wanted Home a Memorial

Much credit is due the late Mrs. Helen Pitts Douglass for preserving the home as a memorial by the Negro race. Mr. Douglass left in his will, Cedar Hill, to her, but neglected to have his will witnessed by three witnesses, which is necessary under the District code relative to real estate.

After his death, Mrs. Douglass tried to get the heirs to agree with her to relinquish all of their rights to Cedar Hill in order to make it a national monument and memorial to the memory of her husband. The heirs refused to do so. In consequence, Mrs. Douglass was obliged to buy the interest of the heirs for \$15,000 in cash, which she paid. This placed Cedar Hill entirely in her hands to dispose of as she desired.

### Tells of Slave Struggle

In her will Mrs. Douglass decided to make Cedar Hill for the colored people what Mount Vernon is to whites, to gather into it all of the mementoes connected with Mr. Douglass's life, and everything would be collected respecting the history of the anti-slavery struggle.

The Douglass home is beautifully situated on a high hill overlooking Washington. There may be found authentic documents in connection with the early struggles of Douglass as a young man, the re-ceipt for his sale as a slave, and his work in England for American slaves.

### Sold for \$711.66

There has been much discussion about the exact sum Douglass was sold for. However, this is cleared up by the "bill of sale" which is in a glass case. The amount was \$711.66.

In a statement in regards to

children contributing one cent, Mr. Lucas said, "We are inspired in this project by the worthy example of the children of Cleveland who presented to the city of Cleveland the magnificent statue of Lincoln, which stands in front of the Board of Education Building. We are inspired also by the precedents of Wakefield, the birthplace of George Washington; Monticello, the home of Thomas Jefferson; and the U. S. Battleship Constitution."

### Teachers May Contribute

Although the plan is for children to contribute, teachers may also give to the project.

It has been estimated that it will cost some \$10,000 to put the grounds in good shape and to preserve many of the fine old trees which are said to be over 100 years old.

Following the beautifying of the grounds a plan is on foot to have all Negro children to make a pilgrimage to the home where they may see and learn of the hardships Douglass suffered in his battles to have the curse of slavery abolished.



## THE CALL FOR NEGRO LEADERSHIP

*Gary American*  
Much has been said about political leadership in the colored group on the south side. There are those who would name anywhere from one to two scores of men and women who assume that they are leaders and are able to speak for the race. This word is capable of a double meaning. First, they may think they are able to speak for the race, even though the race will not be spoken for by them, and it is an unquestioned fact that leaders are not always agreed with by their constituents. It is also true that leaders in many instances have been compelled to drag their unwilling constituents forward and thrust upon them opportunities which they afterwards come to appreciate. The fact that a man or woman is disliked by certain people who think of them as rivals, or who envy their success or who do not understand them does not, at all, alter their ability to be leaders or destroy their usefulness, in fact, every outstanding leader has had his opposition and the patience, and perseverance required to overcome them have proven the quality of leadership possessed by the individual. Leadership for any field of endeavor can only be successfully chosen by giving recognition to merit and accomplishment. It cannot be chosen because of the numbers of church organizations to which it belongs, nor alone because of the school from which the individual graduated, nor the lodge nor the social circle with which it is affiliated. Of course, consideration must be given to family life and to intellectual training, but experience, traits of character, enduring qualities, perseverance and achievements. Leadership built and selected on these grounds can be relied upon to a much larger degree, than merely the leadership which is assumed by the unqualified and unfitted.

The colored people of Gary could well afford to confer upon, perhaps a half dozen of its race men such a responsibility, not that they should dabble in petty politics and make soap box speeches. That job could remain for the group who professionally follow it from year to year, but such a small group that is referred to, could be found in Gary and if given proper recognition would be able to direct certain racial trends and movements in such a way as not only to be able to direct the great mass of the race

toward thoughtful and unanimous movements, but could likewise aid the professional, political worker, putting him in greater demand and making his efforts infinitely more effective. The greatest need in the race today, locally and nationally is that there be an elimination of petty selfish, denominational, sectional and class difference, in the selection and recognition of men and women upon whose shoulders it should place the responsibility for leadership and give the individuals honor, support and recognition necessary to make it possible for them to speak for and defend in the councils where matters regarding the race are discussed and settled. This should be true, not only, politically but educationally, industrially and religiously.

### NEWS

*Lewisburg, Pa.*  
*APR 12 1934*

## DOUGLASS, THE FAMED NEGRO.

WHEN IN Rochester, N. Y., on an occasion, we saw a statue of Fred Douglass in an open space near the New York Central Station.

For a time we contemplated the transition from bondage to the genuine fame this negro had attained, and then to have a bronze statue erected to glorify his memory.

In fact Douglass was in Lewisburg in the seventies and lectured in the Swartz Music Hall soon after the big building was completed. Colonel William Cameron, Colonel Eli Slifer, James Aiken, Dr. J. R. Loomis, Hon. Charles S. Wolfe, George F. Miller, John R. Cornelius, J. Merrill Linn, Dr. T. H. Wilson, A. M. Lawshe and other prominent Republicans of that day, led in giving the distinguished negro statesman a great reception at the Cameron House, and a capacity audience at Music Hall.

Now we have another tribute, long after time has tested the worth of the outstanding colored man, which is to take the form of rehabilitating his fine old mansion and grounds at Anacostia, just outside of Washington, right near where one time the slave territory of the South began and stretched more than a thousand miles to and around the Gulf of Mexico. Referring to this revival of Douglass and his popularity of more than fifty years ago in the Washington STAR says editorially:

A campaign among children in the public schools to raise funds to improve and beautify the grounds of Frederick Douglass' home on Anacostia Heights furnishes opportunity for a reassertion of the social and cultural values of the life of one who was born a slave, yet by the exercise of his own inherent powers of character and intelligence died an eminent and celebrated citizen of the Republic.

Time was, some forty years ago, when the erstwhile chattel was a leading personality in the Federal Capital. The entire community was familiar with his name and

among his most distinguished contemporaries there were few, if any, who were not proud to acknowledge his acquaintance. Five Presidents in succession appointed him to important public office or retained him therein. He was in turn District marshal, recorder of deeds and American Minister and consul general to Haiti, and in each of these several posts he served with unblemished credit. But he is best remembered for the contribution which he made, as orator and publicist, to the welfare of the Negro race during the difficult reconstruction period. Wise leaders were needed in that era of trial, and Douglass was one of them—a statesman in the authentic meaning of the term.

Washington was his residence from 1860 until his death in 1895, and his home, Cedar Hill, long has been a shrine in the estimation of his people. The Douglass Memorial Association is responsible for the preservation of the property, and it has discharged its trust acceptably. But money is required for the restoration of the lawns, gardens and roadway of the premises, and the children are being asked to contribute a penny each for that purpose. Surely the effort will be a complete success. The youngest generation will be happy to pay homage to "the noblest slave that ever God set free."

### WE ARE A JOYOUS PEOPLE

*Call*  
Whenever Negroes go in for a bit of diversion—a fashion show, a motor trip, or modish clothes—some killjoy is always quick to say they should not so long as any of them are being maintained by charity. That statement may not be deliberately wicked, but it certainly is entirely wrong.

*4-13-34*  
The poor we have always with us, and they are not all black. The tremendous hole being issued out by the government is going to Negroes not only less in proportion to numbers, but less per individual. Local charities do help Negroes, but local



employers are responsible for their need by refusing to give them employment. The white race has its full share of persons who are given charity.

Negroes are not beggars. They set little store by money and get all they need if given half a chance at work. The truth is Negroes get joy out of living because they are not egocentric, not selfish, not mercenary. Their lot is hard, but their nature still enables them to look up and see the sun and enjoy life.

White people, with their golden dreams shattered in the recession of 1929, 1930 and 1931, lost their grip. Because he once had ten million dollars and had only one left, the millionaire among them gave himself up to despair. His cocksureness about himself had made him believe he was master of fate, not an ordinary human subject to suffer as well as succeed. Not so with the Negro. He too lost his all in the depression, but life for him is not all money.

The American people with their nerves all frazzled, be it coffee, fast living, or high speed transportation, have a leader back to sanity in the Negro. A carefree laugh is better than a symphony for the soul, and one coat to the back is royal compared with a wardrobe which is a bignote for supremacy.

We do not belittle the worth of practical steps for which our neighbors have a flair. But they overdo their getting, and in their struggle they are committing themselves to a dwindling population. That, together with an increasing number of mental cases, should warn them that they do not know it all.

## MORE ABOUT THE NEGRO PRINTER

When the Negro printers of Houston met recently to consider some of the problems which they face as a result of the code which has been signed by President Roosevelt for the printing industry, one of the difficulties mentioned was the fact that far too many Negro leaders have far too much printing done in white printing establishments.

Nothing much can be done with people who are already set in their ways. But here is a good question for coming generations: What is going to become of us if our leaders who make all of their money off of or through Negroes are going to keep on having their printing done in white print shops?

## ALL FOR ALIENS

If Negroes could be discouraged by the things which the City Council of the City of Houston does, they would certainly

have much to be discouraged about. Just at the time that we had gotten somewhat over the attempt of the mayor and two of his commissioners to throw those Negro fish market clerks out of their honest employment, the City Council shows us how little they think of us and how much they think of aliens. They voted unanimously to give a ten-acre park for the Mexicans of Houston, most of whom are not even citizens of the United States.

The City of Houston has never in its history bought one foot of ground for park purposes for the loyal Negro one-fourth of its population. The ten acres which comprize Emancipation Park were bought by Negroes themselves as far back as 1872. Now that the title to it has been donated to the City of Houston, the City Council won't even spend a little money to make a decent showing at keeping it up.

Negroes are citizens of both the State of Texas and the United States—as loyal and true citizens as this state and country has even known. Mexicans are aliens who swear their allegiance to a foreign power. But when it comes to spending a little money for recreation purposes, it seems to be all for aliens and nothing for citizens.

FORT DODGE, IA.  
MESSENGER & CHRONICLE

FEB 23 1934

What The Negro Has Done  
From the St. Louis Post-Dispatch:

There is no surer sign of progress among American Negroes than the meetings which they are holding throughout the country this week. The occasion is the 150th anniversary of the death of Phillis Wheatly, slave poet in a Boston household, but the race's accomplishments generally are being reviewed. Subjects for nightly gatherings in St. Louis, which are for the benefit of the worthy Association for the Study of Negro Life and History, set forth the wide variety of the Negro's contributions to American history and life.

This is recognition which can be paid without apology. Frederick Douglass' eloquent tongue was a power in the abolitionist movement. No history of education in the United States would be complete if it failed to record the labors of Booker T. Washington, James Milton Turner, Robert R. Moton and Mordecai Johnson, Paul Laurence Dunbar, James Weldon Johnson, Countee Cullen, Langston Hughes, Claude McKay, William S. Braithwaite and

W. E. B. DuBois have written part of our literature; Paul Robeson and Roland Hayes, the spirituals and "Green Pastures" make up a chapter in the story of our music and stage. Carter Godwin Woodson and Walter White belong among the sociologists, while other negroes have distinguished themselves in art and science.

Such achievement has come in the relatively short time since Lincoln's emancipation proclamation and in face of the many disadvantages against which the Negro must toil. Yet it would be a credit to any portion of the population.

## An Honest Picture

It might be interesting to note that Stiles park, where, according to the daily press, white rowdies infest at night with immoral orgies and hoodlum tactics, is located in that section of Oklahoma City where white people by ordinance allege Negroes are not fit to live.

In the light of all we have learned this week regarding the nightly practices going on up, in and around Tenth street, it might improve the neighborhood to transfer some of the orderly Negro throngs which nightly enjoy Booker Washington park, to the Stiles park center.

It's all right to theorize about the relative virtues of the two races, and end up damning Negroes, but "the proof of the pudding is in the eating." White propaganda too often draws a picture of black folk which reminds one of the story of the little girl who ran to her mother in great excitement:

"Mother, I did not know that a man could choke a lion," she exclaimed.

"He can't," said the mother.

"Yes he can," said the little girl, "because here's a picture with a man choking a lion."

"The thing you overlooked about that picture is, that a man drew it and he drew a picture like he wanted it to be," explained the mother.

In Oklahoma City for several years white people have been drawing ugly pictures of Negroes. Because Negroes seek to expand their residential district, the very whites who now complain of the marijuana smoking, boisterous-

ness and low-bred disturbances in their section, are the ones who have spent their entire time characterizing black folk as the skum of the earth. It now appears that the Side Civic League could more profitably employ its time in home training among white youths than in discussing the relative social status of the two races.

This article is by no means written in an attempt to prove that Negroes are better than white people, but we do like that Biblical admonition, "Let him who is without sin cast the first stone." There are bad white folk and bad Negroes. We would not want "Machine Gun Kelly for a next door neighbor nor any of the hoodlums up near Stiles park, which the daily papers regail us about. White folk ought to feel the same way regarding bad, low-bred Negroes.

We do object, however, to white folk classifying all Ne-







# COLORED MAN IN SOUTH TIED UP, SAYS CHIVERS

Morehouse Professor Sees Colleges Doing Nothing in Civics. FEW TEACHERS KNOW HISTORY

No Separate Citizenship Training Needed.

WASHINGTON—"A level-headed colored man must become extraordinary or he will become psychotic," Professor W. R. Chivers of Morehouse College declared before the committee on citizenship of the National Educational Conference at Brookings Institute, here Thursday morning.

Various recommendations were given for improving the status of citizenship for the colored man.

Professor Chivers, John P. Davis, chairman of the Joint Citizens' Committee, Washington, D. C.; and Dr. Howard H. Long, assistant superintendent in charge of research in the public schools of the District of Columbia, gave the main discussions.

Before presenting the report submitted by himself and Rayford Logan, of Atlanta University, Professor Chivers said:

"Living with the colored man is more important than trying to show the white man that the black man can speak the same language that he can."

He said that colored people in the far South are worse off under the New Deal, for "the white man owns the property, owns the mortgages on the property, owns the notes, and practically owns the colored people." "The colored man is so tied up that he can not get out from under the whites."

He added, "the Southern white man is not afraid of the Federal government."

## Colleges Doing Nothing

Colored colleges are doing scarcely nothing in the way of training the students for citizenship, Mr. Chivers stated. There are few courses in politics and voting. He said that courses of this sort should carry "a tremendous background—from slavery on down," adding that few teachers of the history of the colored people know anything about it.

Dr. Long said that he was opposed to the theory that education is a matter of adjustment. "Society progress because there are individuals who will not adjust themselves to present conditions," he averred. "I think when the citizen gets adjusted, he is ready to die." He continued:

## No Panaceas

"I am convinced that the most important thing in the world is a good theory. All social problems are conflicting and there are no panaceas. There is no typical way of training colored folks to become citizens any more than there is for training whites. The aims of education should shift with changing current conditions."

He urged the committee to stress the emancipation of the child from parent and teacher domination. He also said that he thought that thoroughness in all things was a dangerous doctrine, "for example" he added, "who would read a newspaper thoroughly?"

"We should teach the child to recognize a complex situation and pick out its main aspects upon which to concentrate," he stated.

## Teachers in "Ivory Towers"

"Colored teachers have been living in ivory towers," said John P. Davis. "Every colored child should be trained for citizenship—not for periodic duty, not for periodic voting, but for responsibility of knowing his rights."

"He should know why he lives in alleys, why his dwellings are unsanitary, why his houses are in poor condition. If the colored biology teacher teaches biology, he thinks his function completed. We are told that we may vote, that we may not live in certain places."

"This conference should warn America that one of the fundamental problems is the struggle of colored people for full part in citizenship, for full understanding of all the implications of democratic living."

Some twenty-five letters were sent to various colleges requesting certain information that would be helpful in the preparation of this report. The following replies have been received.

Atlanta University offers no course in which the preparation of colored people for citizenship is advanced. During the present school year, however, some members of the faculty have participated in a Citizenship School, which was held three sessions of six weeks each.

A total of about four hundred persons are registered for these courses. Actual training in registering and voting was given, and a number of persons have since become duly registered voters.

## Clark

At Clark University one week will be devoted to an intensive study of the colored man in politics. Lewinson's Book, "Race, Class, and Party," will be used as a textbook. No outside activities are being conducted.

## Fisk

At Fisk University in at least six courses in government some attention is given to training for citizenship. "Members of the faculty frequently help in getting out the colored vote in city and state elections, bond issues, or other questions calling for

an expression for public opinion."

## Howard

At Howard University in some of the courses the question of the participation of the colored man in government is given considerable attention. "Problems peculiar to the group are considered and as only in relation to the broader subject matter." No outside activities are conducted by members of the staff.

## LeMoyne

LeMoyne College has conducted during last year a Citizenship School for the students during a period of six weeks. This school was definitely for the purpose of acquainting the students with the necessity of voting and with the way of meeting the requirements.

## Morehouse, Spelman

At Morehouse College the same work will be done as at Clark University. Spelman College offers the same work as that which is done at Clark and at Morehouse.

## Arkansas

At Arkansas A.M. & N. College there are no courses of this nature, and no one is engaged in outside activities of this particular type.

## Tennessee

Tennessee A. & I. State College does not make it clear that this special problem is treated in any of its courses, nor that members of the faculty participate in activities of this nature.

## Tuskegee

The information received from Tuskegee Normal and Industrial Institute, indicates that no course preparing the colored people for citizenship is offered, and that no members of the faculty participate in citizenship projects in the community.

## West Virginia State

West Virginia State College offers three courses. "In which much emphasis is placed on the rights and duties of colored people in politics." Two of these courses definitely study the methods in which members of the faculty participate in projects preparing members of the community for voting.

## Barber-Scotia

Barber-Scotia Junior College offers a course in which some attention is given to the practical problems of colored citizenship in America. No outside activities are at present being conducted.

## High Schools

Two hundred letters were sent to representative high schools in the southern states. The following replies were received:

The County High School in Montgomery, Alabama, does not make clear whether its course in civics and history is really concerned with urging upon the students the necessity for voting.

Booker T. Washington High School, Atlanta, Georgia, conducts annually an elaborate project similar to the one conducted by the white school. Delegates are sent to a national convention in which candidates for president and vice president are chosen. This is followed by a campaign that concludes with an appeal over the radio station. The students become qualified voters by paying one cent. The qualified voters on the appointed date cast their ballots.

Fort Valley Normal and Industrial School, Fort Valley, Georgia, offers at least two courses in which special attention is given to citizenship. Members of the faculty actively encourage the citizens in the community to register and vote.

The Atlanta University Laboratory High School offers no special course, nor have members of the faculty engaged in citizenship projects in the community.

Lincoln Academy, Kings Mountain, N.C.; Atkins High School, Winston Salem, N.C.; Tarboro High School, Tarboro, N.C.; Second Ward High School, Charlotte, N.C.; and the Colored High School in Greensboro, offer courses in which the special problem of citizenship may be treated, but it is not clear that they are. In none of these schools do members of the faculty par-

ticipate in citizenship projects in the community.

Austin High School, Knoxville, Tennessee, conducts a mock city election that is apparently similar to the one conducted by the Booker T. Washington High School, Atlanta, Georgia.

The Douglas High School of Thomasville, Georgia, has just begun to cooperate through members of its faculty in a county-wide effort to urge the colored people of Thomas County, Georgia, to register and vote.

## WHAT DO YOU EXPECT?

Two Negroes were talking about matters affecting the race last week. One was complaining about the way in which the Majestic Theatre cut out the part played by Ethel Waters from the feature picture and the scene showing Ralph Metcalfe's recent track victory from the news reel. "I think it was just awful," said the first speaker. The reply was, "What do you expect?"

The Informer is impressed with the question, and asks it over again: What do we expect? When a theatre finds that it can get our patronage whether it cuts out the worthwhile Negro parts or not, how can we expect it to do otherwise than to cut these parts out in order to cater to a certain element of white theatre-goers?

But if we had the good sense when these things happen to show our resentment by staying away, we would get a different kind of treatment; and we shall never get it until we are willing to prove our resentment by spending our money where it is both invited and appreciated.

Report "Negro Delegates Slept at State Convention" Injured Integrity, Says Delegate

Gary American (Editor's Note) 6-22-34

Exception to the story published in last week's issue of the Gary American with reference to the despicable conduct of certain Colored Delegates at the recent State Convention, has been taken by the author of the letter published herewith.

Our comments upon the letter are unnecessary at this time since observations of your sheet are it more accurately depicts, portrays and describes its author's attitude than we, and since our next week's editorial will treat in detail these so far as I am concerned, personally care the voters should use in selecting representatives and public officials, giving them practical examples of the reasons why.

2376 Jefferson Street, Gary, Indiana, June 17, 1934

"Mr. A. B. Whitlock The Gary American 1819 Washington Street Gary, Indiana Dear Sir:

"Since my, now, famous reply to your blustering buffoonery in Indianapolis, I have waited patiently for the copy of the Gary American which you promised or threatened to send me on your return to Gary. It appears that I am too far removed from your "circulation of a two-block radius" for even you to reach me. But be that as it may. Nevertheless, an acquaintance, who seems to have the vice of reading your obscure sheet, called my attention to an article in your issue of June 8, 1934, under the heading, "Negro Delegates Slept at State Convention."

This article is malicious, libelous, and scandalous. All the observations of your sheet are as inaccurate as this one. I can easily understand the restricted circulation of your paper. Now, I demand from you and the entire delegation, and, because my integrity as a citizen has been injured, I demand from you and the Gary American a retraction of this article in question. Also I demand that the retraction appear in the first issue of your paper after receipt of this letter.

May I call to your journalistic attention the fact that the law provides that the retraction of a libelous and scandalous article be-

Very truly yours,  
Harry O. Schell

displayed as prominently and as conspicuously as the article was published.



## HIGH'S ICE CREAM

High's ice cream is a luxury which no self-respecting Negro can afford. In view of the reported affront given to all Negroes by the people who market this ice cream and of the arrogance of the people who threaten to make Negroes swallow this affront, every Negro who eats High's ice cream is eating to his own shame and degradation. The local branch of the N. A. A. C. P. should make haste to accept both challenges and label those Negroes who are willing to exchange their manhood for a cheap ice-cream cone and thereby forge new chains to keep their children economic slaves.

## NEGRO REPRESENTATION

Of great and general concern to colored Americans is the appointment of qualified members of the race to outstanding positions of trust and responsibility in our National, State and Municipal governments. The recognition accorded "deserving colored voters" during the regime of Mayor Thompson of Chicago is often referred to as a conspicuous instance in which jobs and not broken promises were allotted the group for "value received" after election day. But there is something else of importance which we should insistently demand—the appointment of the Negro on commissions which enunciate and administer policies having a direct bearing on the social, educational and economic life of our people.

It is admitted that the United States is going through the greatest economic crisis in history, and yet has one Negro been named a member of any of the major commissions? Would not a representative of our group be in a position to render most valuable service as an official of the NRA and materially aid in ironing the inevitable differences that arise because of the lugging in of the race question?

Take for instance the State of New York. It does not matter what political party is in power at Albany, the Negro taxpayer is always the forgotten man when it comes to the naming of a race representative on a major commission. All endeavors to awaken a sympathetic attitude within the breasts of those with power to give the race a square deal in this direction prove futile. There always is

some alibi which is not convincing.

The same indictment can be made against those in charge of the administrative affairs of the Greater City. Who can disprove the assertion that a more effective method of combating Negro delinquency would be operative if a representative of the race was delegated to help formulate policies and programs? What valid reason can be given for not appointing a Negro on the Welfare Commission? With thousands of the race seeking assistance, why is not a Negro given a key position in the home relief work?

While asking what we consider pertinent questions, The New York Age should like to know why it is the policy of our Municipal Government to permit Negro physicians to practice in only one city hospital—Harlem—and why Negro nurses are barred from all hospitals but two—Harlem Hospital and the Lincoln Hospital? There should be no partisan politics played in affording competent physicians, whether colored or white, an opportunity to treat patients in any hospital maintained by public funds. Furthermore, why is no representative from the race in the Health Department, on the Parole Board and City Planning Board?

Few of the "sins of omission" we have pointed out have been given much consideration by Negroes themselves, and no consideration at all by the powers that be. In fact, in the naming of citizens as members of commissions, it never occurs to those enjoying appointive power that the Negro race is an integral part of the population and should be represented for good and practical reasons. A Negro should have been named a member of the Charter Commission.

## INTERRACIAL PROGRESS IN TEXAS

The Dallas News and the Dallas Journal have recently adopted the policy of capitalizing the letter "N" in the word "Negro." We are told that Texas College, and especially Prof. C. Hudson Bynum of the English department of that institution was responsible for this change in the life-long attitude of these North Texas dailies upon this matter.

While there are still many difficulties and things that are wrong, we have here an encouraging indication of interracial progress in Texas, which gives hope for the future and indicates that there are some white people in the state with liberal tendencies and a desire to be more just and fair.

## THE RADIO CENSORS SONGS

( It is welcome news that the large radio corporations are now censoring songs before

they are broadcast, and that some consideration is being given to whether they give offense to colored Americans. We join, however, with commentators in criticising the yard stick used in determining what is worthy of an okay and what is not.

Judging from the insulting character of some of the latest numbers permitted to be sung on the air, Negroes are beginning to wonder if these censors really know what does and what does not wound their sensibilities. There is the song about "Christmas Night in Harlem," which relates that "everybody after three is lit up like a Christmas tree." While this may be a smart figure of speech in verse, it is a gross misrepresentation in reality. The only impression those living out of Harlem and who know little or nothing about that section of New York could gain from this song is that all of the 250,000 or more residents, young and old, stay up until 3 o'clock in the morning, get drunk and run wild. What a libelous picture!

Another new song about going to heaven on a Missouri mule borders on the sacrilegious, in which the heaven scene is one envisaged as a pickaninny, and as rollin' seven and meeting the Harlem babies, come true. Then, there are the Revelers, whose close harmony is not relished, at least by Negro devotees of the radio, when they warble about "some folks say that a darky won't steal, I caught two in my cornfield," etc.

If moguls of radio are sincerely desirous of not unnecessarily arousing the indignation of colored Americans, the wisest course to pursue would be to get their point of view. It is obvious from the libelous character of some of the material used before the microphone that much has to be learned about the Negro of the present and what respect should be accorded him.



## Racial Consciousness - 1934

### The Number Racket, Youth, the Preachers, et als.

One of the great tragedies of this number racket business is the manner in which it contaminates promising young men, women and children and destroys their ambition and prospects for useful careers. It is the easy way which in other days furnished victims for the lust of men in the red light districts and converted young men of ability and initiative into pimps, drones and social path wanderers.

The number racket can be broken up by old story of the pitiless publicity and aggressive policing. If the police department of Richmond is unable to eventuate its destruction, these interests combined could employ a private detective agency and results would be immediately forthcoming.

The racket is threatening to utterly destroy the future leadership of colored people in this city and placing the destiny of the group in the hands of the white racketeers who back the game.

The most alarming disclosure revealed during the present investigation of the racket is the fact that school children and high school and college graduates have become the puppets of these backers and their colored syncophants, and that instead of looking for decent jobs or aspiring to fill honorable places in the community life, they are using the number pad as a means of making a livelihood. As a result there is a wholesale blasting of ideals and destruction of ambitions. These youngsters, who ten years hence should assume the leadership of this hard-pressed race, are becoming racket slaves of merciless and unscrupulous underworld masters and their satellites.

The old policy racket was never as evil and dangerous as the number racket. There was always some social distinction between those engaged in the policy racket and the decent people of the community. In the number racket all social distinctions have been erased and racketeers, society, educational, civic, religious and business leaders meet on equal terms as hail fellows well met.

Why are the colored ministers of this city so strangely silent in the face of this menace? Is the employment of colored ticket sellers in Jim Crow theatres, and the location of a housing project for colored people more important to the moral leadership of the city than a warfare on this number racket which is fastening its poisonous fangs into the very

ritals of the moral and spiritual life of the colored youth of Richmond?

Why are the colored business and civic interests so apparently indifferent to this insidious thing which is undermining their foundations and making for their ultimate undoing?

The number racket can be broken up by old story of the pitiless publicity and aggressive policing. If the police department of Richmond is unable to eventuate its destruction, these interests combined could employ a private detective agency and results would be immediately forthcoming.

New York City, Newark, Philadelphia Baltimore and Washington do not think that the number racket is too strongly entrenched to be dislodged and destroyed.

Is Richmond too afraid, incompetent and impotent to make an attempt?

### THE RACE'S SONG.

An Oklahoma woman has called upon The "Oklohoma Black Dispatch," to assist her in having Negroes adopt another bit of verse to supplant the National Negro Anthem.

Editor Roscoe Dunjee, of the Dispatch, very properly manifests a non-inclination to urge the race to scrap the song long ago adopted by Negroes as their national anthem.

The author of the verses offered as a substitute for the national anthem complains that the children find difficulty in singing the words now used and she has written verses that she feels might more easily be sung by the youngsters.

While we agree with Editor Dunjee that the National Anthem should not be discarded, we are inclined to believe that either some song should be adopted by the racial group that would inspire sufficient race pride, not only among the youngsters, but among some of the older folks, to the extent that they would commit the words to memory and when the occasion presents itself to sing the anthem, all Negroes would open their mouths and sing as though they were interested. The average audience of Negroes, when called upon to sing the National Negro Anthem, reminds one of a group of Germans who were called upon to sing "America," during the fiercest fighting of the recent World's War.

## "Negro" or "Colored"?

The article entitled, "Division of opinion on Negro or Colored" that reproduces from the Times-Star is "Negro" or "Colored?" which is the timely and gives us the opportunity to express our views as to the proper term to be used in addressing the division of mankind to which we belong. It is "Negro" or "Colored?" which is the better or more correct term in speaking of us? Colored, by all means. For we are informed that there has never been a Negro race and that such appellation was used by Americans and English speaking people and is unknown in Africa. In Africa the Niger may have given to the people dwelling in the land through which it flows, some name derived from that of the river. In America, however, there are comparatively few genuine products of Africa, since for over 300 years white citizens have tried to lighten our complexion and straighten our hair by transmitting to us through our ancestors, a plenteous infusion of their Caucasian blood.

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Dabney.

### RADIO SONG CENSORSHIP

Less than a week after The New York Age had bitterly complained of the singing of a song in the Show Boat program over WEA in which "nigger" and "darkey" were repeatedly used, announcement was made in the daily press that "to ward off any danger of the extension of the church crusade against indecent movies to radio, a committee of well-known orchestra leaders and radio broadcasters had been formed to ban suggestive songs and titles from the air."

The radio commentator on one New York daily displays an attitude of skepticism toward the movement, which he characterizes as "press agent stuff", remarking that there are no suggestive songs on the radio to be cleaned up. The New York Age agrees with him that there are no grounds for complaint against the broadcasting of songs with a double meaning. However, there is ample opportunity for "The Committee of Five for the Betterment of Radio" to render valuable service in banishing from the air waves objectionable terms which prick the sensibilities of colored Americans. No other racial group in this country is disparagingly referred to in song.

John Royal, vice president of the National Broadcasting Company, in charge of programs, asserts: "We have always maintained a censorship of songs. We have condemned many and have caused many to be rewritten."

He is a descendant of Elijah Lovejoy, one of America's great abolitionists, who met death at the hands of a mob. There are thousands of white citizens who feel as Mr. Lovejoy, who writes that Negroes should make courteous protest whenever such offenses as the Show Boat incident are committed.

Commercial sponsors will find that insulting the Negro over the radio is not only unfair and uncalled for but costly. Letters addressed to the editor of The New York Age by white readers commending this Aid Society, is one of New York's representa-







# J. A. Rogers Furnishes Food For Thought On Boycotts And Inferiority Complexes

**Says Race Must Stick Together to Fight Injustices—Cites Parker Case As An Instance of Intelligent Co-operation For a Common Good Through Political Pressure.**

By J. A. ROGERS

International Globe Trotter and Author of "From Superman To Man"

NEW YORK, Aug. 23.—After the Harlem boycott, what? The answer seems clear: Do what all the other groups composing this nation have always done. The German-American, the Italian-American, the Irish-American are all German, Italian, Irish, before they are American. So are the Poles, the Jews, the English, the Lithuanian and all the rest. The Southern whites, from getting anything. Forty-five too, are generally Southern before years after the Negro's arrival in they are American. Even the Fed-Virginia it was necessary to make eral government is White of Cau- a law against his buying white peo- casian first and American next. Try ple, and again about 1740. The Af- to get a job with it and it puts a ramericans are still the only col- mark against you the color of your ored people in the New World be- face. In short the Aframerican is ing lynched and against whom their the only American of that rusty, country have laws. They remind unused document the Constitution one of the dwarf oaks of Japan, of the United States. The actual these are planted quite young in a American, save the Aframerican, pot. As the roots push out they are considered himself as belonging to what would have been a mighty some hyphen or racial division first. tree still lives in a pot.

Surely such indisputable exam- ples cited above ought to make the so-called Negro think. All peoples, save the slavish at heart, have al- ways put themselves first. H. G. Wells is undoubtedly civilized, yet he is thoroughly English. Prof. Dorsey rightly says of him, "H. G. Wells' heart beats faster in nearly every chapter of his Outline of His- tory because he cannot forget that he is Nordic, Aryan, English, Brit- ish, White, civilized." Shakespeare was universal yet he was English first. Victor Hugo was also, yet he was French to his finger-tips.

One suspects that the extreme liberality of the Negro in dealing with other groups is largely due to his inferiority complex. He is trying to get away from himself because he is ashamed of himself. But no other single group in the New World has a greater right to be proud of itself than the Afra- merican. It has had the hardest time. Like the other Negroes it was torn away from its belongings in Africa, brought here empty- handed, and ever since enormous effort has been made to keep it

Put that feeling of racial infer- iority where it belongs, that is, not friends, next. We, too, can still be on yourself but on those who have been keeping you down. You have, it is true, many friends among the whites, but the vast majority of them are white first, and then your friendly, even charmingly polite, and still be Negroes, or whatever you wish to call it, first.

What we need is some central organization that will link up all the churches, lodges, clubs and so- cieties of every sort and shade of belief, high-brow and low-brow for the common good. Then in such cases of abominable injustice as the Scottsboro and the Angelo Herndon cases where the rights of all Negroes, regardless of class, are menaced, united pressure can be brought and brought quickly.

The most economical way to ef- fect this is by political pressure. Walter White demonstrated this by his magnificent handling of the Parker case. How Judge Parker must be regretting that he ever per- mitted his feelings against Negroes to get the better of him! With the ballot in your hand you have the

power to swat your enemies, and swat 'em where it will hurt most—in the pocket-book.

In the recent Educational Con- ference held at the Y. M. C. A. Dr. Channing Tobias gave some advice that was sound and excellent, and was very warmly applauded. It was to the effect all Negro or- ganizations should throw their united weight to any other organi- zation that is engaged in some vital struggle, as say that of the I. L. D. for the Scottsboro boys. It is not what you think about Commu- nism, that is important. It is the saving of the lives of the boys and the preservation of your rights as a citizen and a human being that is.

To return where we started. The answer to, "After the boycott, what?" is: Spend your money in your neighborhood and when you go into a store where you see no colored faces behind the counter walk out. This can be done not only without the calling of hard names but with the utmost polite- ness. We model our religion on the Jews. Let us go a step further and imitate them in this too.

## Division of Opinion on "Negro" or "Colored"

Acting Mayor Edward B. Imbusa was in a quandary for a time, Mon- day, as to whether to use the word "Negroes" or "colored" in delivering an address of welcome to the Ancient United Knights and Daughters of Africa of the United States and Pos- sessions. They were holding their "first supreme grand session" at Cal- vary M. E. Church, Seventh and Smith streets. So the acting mayor sought advice.

He was advised by a Baptist min- ister from Madisonville to use the word "Negroes." A physician at the meeting, however, strongly advised him to use the word "colored."

His honor decided to follow the physician's advice and opened his address with the words: "My colored brethren." This seemed to please all.—Times-Star.

## "Negress"

EDITOR THE CHRISTIAN CENTURY:

SIR: This is to thank E. Eugenia Sheppard for reminding us to use Christian courtesy and apply no appellation to others which is offensive to them. This should apply with equal stress to all. It is a stain not only on our Christianity but upon our culture and gentility to refer to Negroes, Chinese, Italians and others by terms that are intended to convey contempt.

The lady is doubtless in error, however, when she states that there is no etymological basis for the word Negress. "Ess" is used to indicate gender in very few cases of animals, but in many cases in the higher strata of life. Vide god, prophet, priest, emperor, prince, count, poet, heir, baron, governor, Jew, host, giant, mister, waiter, hunter, etc., etc.

But if "Negress" causeth our brethren to offend, let us avoid the word while the earth standeth.

Minneapolis, Minn.

W. G. CALDERWOOD.

## TAKE YOUR OWN PART

Negroes of this day and generation will prove themselves as good men as their fathers only by meeting the problems of life as gallantly and as successfully. In the years immediately following the Civ- il war, there was a galaxy of great Negroes:—Douglass, Langston, Bruce, Revells and others. There was also greatness in the common men and women who made up the mass. Nothing less could have carried them through the most difficult situation ever faced by any Americans.

Today education and experience lend their aid, but there is not corresponding in- crease in the group's ability to master dif- ficulties. Take the conditions created by the NRA. The code laws, both by their wording and by the intent of the Presi- dent, apply to all the people alike. It is a matter of common knowledge that Ne- groes do not get their share of the New Deal, though certain code posts were cre- ated solely to help them. They do not take their own part even to the point of making complaint.

The difference between the Negro of to- day and his grandfather who came out of slavery empty-handed and illiterate is the reason why. The grandfather became messenger for a bank or butler in a home or followed the plow. Yet in those tasks he demonstrated such good qualities of mind and heart that in many many cases he was retired on a pension when he be- came too old to work.

New conditions have given the young Negro an education. He knows history and

The trouble is with the group. He has a background of ex-

labor is willing to fight to the last man to experience in dealing man-to-man fashion.

maintain fair working conditions. Negroes Yet faced with the problems growing out

need not think that better conditions for of the depression, he is letting himself be

them are going to come like manna from victimized by conditions and is not taking keep it, but from those sturdy ancestors of

heaven. This world is a workshop which arms against his misfortunes as his fathers, his who were so sure that God meant

will produce only when made to do so. did. In spite of the knowledge that the them to live that they faced difficulties

Until Negro workers make their de- government wants him to have his share, with courage.

mands for a fair deal and have the courage of NRA benefits and that it has men es-

to fight for it, they are going to be denied specially selected to help him get these

what the makers of the New Deal intended benefits, many a Negro takes counsel of

them to have. The average Negro needs his fears, endures rank discrimination, or

to take counsel, not from the timid holder makes the decision to live on charity.







ATTENTION, WILL HAYS!

truth.

The remarkable and unprecedented progress made by the Negro since he first came to these shores 315 years ago is well known to Will Hays. During his political activity in his native State of Indiana the present czar of the motion picture industry personally dealt with representative members of the race.

As chairman of the Republican National Committee and Postmaster General he came in contact with educated, cultured Negroes, having more than a casual acquaintance with many of them.

It, therefore, should not be considered, in the language of the lawyer, "irrelevant, immaterial and out of order," when he is appealed to by colored Americans to give them a new deal on the screen. For Mr. Hays possesses an intimate knowledge of the nation's one-tenth and can function as a most helpful and constructive influence in accurately portraying the Negro in motion pictures.

The policy of Hollywood producers is to give to the world a standardized type of a Negro, both male and female. Usually the role played is that of a menial, who must appear under cork, use dialect and resort to absurdities to make himself ridiculous. There are hundreds of attractive colored maids in the United States, many of whom are in Hollywood; but if left to the screen that fact never would be made known. Either the producer or director labors under the misapprehension that the public does not want to see in pictures colored females who are easy on the eyes.

Sam Goldwyn has been the only Hollywood produced big enough to give movie fans a Negro character of unquestioned reality and dignity, and that was the West Indian physician in one of Sinclair Lewis' literary efforts which was filmed. Colored Americans neither expect Hollywood to glorify their women nor make their men heroic figures; but they demand that the standardized type of Negro be discarded and racial characters depicted with more fidelity and regard to the

For example, if it is the role of a Pullman porter, don't make a clown out of him even to his mispronunciation of railroad stations with which he is familiar. Let him speak as he is. There are hundreds of educated porters in the Pullman service who today would be filling clerical positions if not for their color. Others are college graduates working their way through medical or law school. Then there is the Pullman porter of long service whose years of experience and contact with passengers of the better class render him the antithesis of Hollywood's conception of how he should look and act.

It may be that this gross digression from real life is consistently pursued because those guilty believe they are pleasing the public in so doing. In all probability, many movie devotees are indifferent as to whether Negro life is portrayed on the screen faithfully or falsely. But there is a section of the public—the Negro—who more and more is taking exception to this orthodoxy of type and sooner or later will voice dissatisfaction in more emphatic terms. The number of motion picture theatres in the United States catering to a Negro clientele or in part constitute a force to be reckoned.

If the outside world were to form its opinions of the American Negro from the motion pictures produced in the United States they would be none too flattering. That hundreds of our young men and women are graduated yearly from high school and college should evoke greater surprise.

If the screen is to educate as well as to entertain, Will Hays is called upon to see that the Negro is painted in his true colors and diverse conditions of life. Not only is the Negro misrepresented by Hollywood's present un-American policy, but the United States of which he is an integral part.

PUERILE RACIAL LEADERSHIP

It is really alarming, as well as disgusting and disheartening, to note the lack of interest which Negro leaders are manifesting in the unfortunate and hapless masses of their people, who have been the hardest struck by the depression and consequent unemployment, codes and the much publicized national recovery program.

It appears that the average Negro leader, as long as he is doing well and living off the fat of the land, never has time to give much thought, consideration or planning for the welfare and betterment of his less fortunate brother, apparently unmindful of the fact that he is his brother's keeper and that no chain is stronger than its weakest link.

While it is true that occasional meetings have been called ostensibly to formulate plans for improving the status of jobless and disadvantaged members of the race, up to this good hour no program has been projected by Negroes for Negroes either in Houston, Texas, the South or United States, that is worthy of consideration and which has accomplished a modicum of good for the race and social order.

Either our racial leadership is puerile or insincere, or like the good old preacher once said after hoodlums and ruffians had attacked him and his partner at a religious service and chased them into the forests: "They jes' don't give a d—!"

Really, the Negro leadership, with all due respects to those far-seeing, faithful and visionary leaders of the past, seems to be nothing more or less than a monumental joke, and yet we become peeved with other races and men when they refer to or address us as "boys."

The fate and destiny of the Negro race in this country lie in the hands of the leaders, and the fact that the race is getting nowhere in particular is not the fault of the masses or so-called common people, but our leaders who have neither perspective, program nor an intense and heartfelt interest in their own people. (Let us pray!)

NOT COMING UP TO CAPACITY

The Defender often wonders if what we term race prejudice, particularly as employed in the attitude of the dominant races toward the Negro, is not, after all, more or less contempt for the black race because it does not come up to capacity like other racial groups.

Suppose you should walk down the street and meet a fine looking specimen of masculinity and, when you spoke to said person, he replied in a feminine voice—wouldn't you conclude at once that there is something radically wrong with such an individual?

Instead of hate or prejudice for such a person, you would register either pity or contempt, and your failure or refusal to look with favor upon him is not attributed to a deep-seated prejudice, but rather because he is not coming up to capacity.

You look for a masculine voice in a seemingly masculine person and when you fail to get it you are disappointed and disgusted.

The dominant races observe how the Negro race, looking the part of a real, honest-to-goodness racial entity, continues to perform foolish stunts and fails to come up to the expected standards



and requirements, and thus they regard and rate the Negro in the same light as you would the masculine looking person with the feminine voice.

There is something oddly and peculiarly strange about any man who sings soprano, and likewise there is something fundamentally wrong with any race that constantly serves in the role as its own worst enemy and most retarding influence.

No real, masculine man should possess a feminine voice, and any race which expects other races to respect it and treat with it on equal terms must first respect and treat itself fairly and squarely.

The Negro fails to come up to capacity in so many ways that they are legion, but first of all he is untrue and disloyal to himself, and any man or race that is not true and loyal to himself or itself, can not be true and loyal to others.

The Negro is the only race in America which manifests such little concern in its youths, spending huge sums of money annually for their educational training and yet refusing to organize their forces and pool their resources for the provision of places for their own blood.

Too many of our people spend their time and talent in riotous living and then expect a kind, beneficent and tolerant public to take care of them and theirs when dire want stares them in the face.

The prodigality of the way-faring son of Biblical history can be overlooked somewhat when it is borne in mind that he had a well-fixed, substantial and sympathetic father to whom he could return and be treated as became his original station before departing from home; but the black racial prodigal, after burning his candle at both ends, generally finds himself without funds, father, friends, friends or fireside.

The black man persists in his asinine practice of placing himself and his family where they must be subjected to all sorts of gratuitous insults and all types of uncalled for humiliation, merely because he does not exercise the sense of an ant and provide places where his own can be saved such embarrassment and at the same time afford decent and lucrative employment to several members of his race.

While the Negro is dancing and raising unadulterated hades on one hand, and shouting, singing, building too many churches and trying to support too many unprepared and self-called preachers on the other, other races are forging to the fore at the Negro's expense and relegating the black race to the distant rear.

Our selfish, individualistic and gallery-playing program has about sealed our doom, and, unless we awake from our Rip Van Winkle snooze and turn up something—come up to capacity and stop singing soprano when we ought to be singing bass—it's curtains for the American Negro!

## The High Hat Negro

By REV. D. F. MARTINEZ

FOR GENERATIONS the Negro race has suffered distressfully in all its activities because of a certain group of the self-opiniative class known as the "High Hat Negro" the kind who usually possess a smattering of book learning, or in other words a mediocre education, just enough to make him a big fool and create in him the fallacy of a Utopian Superiority-complex, with a stagnated air of distinction all his own and of which no one else is worried about. He begins by performing the actions of a Chimpanzee, cooperates with nothing unless he is the creator of big stick of the affair, giving the masses of his people a sort of a kinglv

bow, if he ever speaks, with a cunning smile and a docile wave of the hand as he passes in his auto, or promenading on the sidewalks built by the labor of the masses, a service for his comfort to which he gives no thought. He pretends at all points of contact to be extremely busy or very important, especially if he happens to meet some Anglo-Saxon acquaintance. In many cases he has absolutely nothing of importance to discuss, but interrupts his white neighbor's precious time and engages him in some foolhardy conversation, or cracks some Monkey joke to claim his attention. Yet this is the class of Negroes, who disdain the idea or thought of their identity with the unfortunate masses of their own group, who grins with pride at their so-called big Negro leaders wherever they happen to see or contact them. Wishing for a simple reciprocation of the love they possess. This group of so to speak "High Hat Negroes", makes no contribution to racial or community progress, therefore none to society. They often live to themselves, with an imaginary fence of "THEY SHALL NOT PASS" around themselves, their families and residence. No

Negro regardless to his individual progress, complexion, privilege, or peculiar opportunity, can rise above the masses of his racial group changing to something else. His selfish exclusiveness, soon becomes obnoxious, contemptuous,

and odious to his race in particular, and society in general.

He wanes as it were a nonentity in the loss of a God-given opportunity to aid in the advancement of his people, with which he is identified, and whose classification he cannot escape. The Master said, in emphatic terms "He that shall be the greatest among you, let him be the servant of all",

not the servitude of traditional slavery, but the "love ye one another" attitude should sparkle in the breast of all Negroes who are able to elevate the forgotten group off the "Western Civilization" in the same hemisphere.

The "High Hat Negro" is absolutely a useless citizen to his people, the nation and civilization in general, the very sphere he occupies, is needed for some aggressive Messiah, or Moses, who will lead the masses to the promised land of

equal opportunity where God, made all men dwell together upon the face of the earth. Unless he becomes racially conscious, helpfully minded, and realizes that it is impossible to be an Ethiopian and act in the dual position of something else, as it is for a Leopard to change his spots. It

would be well for him in his distinctive attitude, to pack up his meagre self, belongings, possessions, etc., and go to yonder realm of false superior Nothingness, and be king Elephant in the shadowed jungle of uselessness, out of the reach of civilization die the just death of his desert in the pit of Oblivion. The race can easily get along without him.

—From the New Bern World



# J. A. ROGERS

International Correspondent

## RACE CONSCIOUSNESS

### IN HARLEM

Race consciousness in Harlem which declined with the absence of Marcus Garvey, has taken a new lease of life. A year ago the African League drew barely fifty persons to its mass meeting. Last Thursday night this League, which is headed by Arthur Reid, packed Mother Zion Church with many standing. And the enthusiasm was as great as in the Garvey days.

The Negro Industrial Clerical Alliance headed by Sun Abdul Hamid continues to draw larger crowds to its street corner meetings and its hall. The Bantam Market, an all-Negro business on West 145th St., is receiving such support that already the place is proving too small for the volume of business. I visited it last Saturday and there were patrons standing several deep at some of the counters. And there are other signs. Even the Communist meetings and parades which are many have a strong racial tinge.

The purpose of these various organizations is to create better business opportunities for Negroes in their own communities, which is only right, just and inevitable. Why should all those on the receiving end be of one color and those on the paying out end be of another?

Those who do business in Negro neighborhoods over this country, are mostly Jewish, Italian, Greek, etc., that is to say, peoples who in the final analysis are lumped into the same class with the Negro by the Nordic American. These peoples are very clannish in their own neighborhoods. Anyone not of their own kind has the slimmest possible chance of doing any kind of business with them. Yet they come into the Negro neighborhood and take advantage of the American color-line to create a condition that would not be tolerated for a moment in Greece, Italy, or other European lands. In those countries the natives are served first and the foreigner gets what drops from the table. And nothing ever drops.

The Blumstein store finally yielded.

ence, and that is injustice."

In the meantime, those doing business in Negro neighborhoods will

ed. How much better for the general harmony of the community had it done the fair, the human, the courteous thing and employed a percentage of Negro clerks when first requested. For one thing the fight against Blumstein has stirred up a new much anti-Jewish feeling in Harlem, which is most regrettable. All of these things are coming at a time when the Jews throughout the world are demanding the same thing that Negroes are asking for, common fairplay.

For ten years I worked in a position that brought me into intimate contact with white Americans of all classes, namely on the Pullman cars. I discovered during that period that I dislike for the Jew in this country is intense, and in a certain sense, much keener than against Negroes. Passengers would offer me money to shift Jews from near them, and say things of them that I do not care to repeat. I am convinced that the dark skin of the Negro is the only thing that saves the Jews in this country. The Klan saw this and tried to organize a Jim Crow Klan in order to isolate the Jews and certain foreigners.

That Jewish people should entertain color prejudice as so many of them do—I speak from wide experience—is unthinkable, the more so as they were originally a Negroid people, who were bleached out in the same way that some Aframericans are. Oppressed minorities, whether Negro or Jew, white or black, but hamstringing themselves when they use the tactics and the arguments of the oppressor against each other.

Negroes, not only in Harlem, but all over America, are going to strive increasingly for better business opportunities in their own neighborhood as long as the color line exists. The younger generation is simply not going to stand for what the older one did. Prospects of the reward that they will reap in heaven if they remain good Uncle Toms on earth mean nothing to them. If agitation among Negroes is objectionable then it can easily be stopped. Let the powers that be but obey the laws written into the Constitution by their own hand, for as Lord Napier said, "There is but one agitator in existence, and that is injustice."

## The Character of Negro History Itself Is The Reason Why It Is Rejected By The Race Says Writer

By DRUSILLA DUNGEE HOUSTON

We hear the pessimistic wail that the Negro will not accept Negro history. Why are black people so apathetic? We have some books on Negro history that are quietly making their way in both races, that treat of past greatness of Ethiopians, but the astonishing thing is that educated whites calmly accept these books to be true, while very many colored folk seem unable to overcome the "inferiority complex" established by the white literature of Negro inferiority and the superiority of the white race.

This is because the conceptions that come to us in youth become set and after life have very little influence in changing them. We chatter much about the past greatness of the Negro but we forget that the Negro child reads in all authoritative white literature that the "Negro has been a hewer of wood and a drawer of water from time immemorial."

This thought is played upon in all its keys. How can we teach Negro youth before this "inferiority complex" is established? By placing in his hands books, bristling with authorities who tell the story of what the Ethiopians race once was. These books must be placed in our homes.

### Negro Teachers Fearful

This must be because that vast number of Negro teachers fear to teach Negro history—the fear of losing their jobs. I remember one professor who taught Negro history 30 years ago. Negroes went themselves to the white school board complained that he was teaching their children that they were better than white folk.

Being strong with the board, he made his escape. In another city this state 10 years ago a colored principal was removed for teaching Negro history. This sprang out of the ignorance as to what Negro history would teach.

does not tell the story to stir Negro conceit but to incite him to greater usefulness.

### Dispassionate History

When we have developed to where we can write history dispassionately, no sane man white or black will be opposed to its being taught. To be a historian a man must rise above prejudice and narrowness. His sympathies must be cosmopolitan not provincial.

He must rise above that cowardice often seen in scholarship that fears to look beyond what white teachers have told him—what the white university permitted him to see. Some of our writers of this class imitating white depravity are digging up in research scum. They cannot blame the race for refusing to accept it as history.

One of the great failures of the little mind is its inability to see life's great essentials. Men and women fail to reach success because they see pretty things as primal and waste priceless energy and talent upon them. The successful man sees which are the important, vital things of life and makes every moment count in reaching a goal.

One man writes the details of the petty things of history and advances us little in thought but other man mountain step, showing us the great momentous movements of human progress.

### Negro History Encouraged

This need not be. The white superintendent of education of this state said that the book Wonderful Ethiopians should be in every Negro school room. The text Book Commission sent word for the author to bring the book before them. The book had cost a dollar and the author knew that colored schools, would only be able to buy a cheap edition.

This shows an open mindedness in whites that we are not trying to use. Intelligent white and colored people must get together and remove this hazard that causes Negro teachers to fear the study.

Intelligent leaders must go before school boards and demand that the study be included into the school course. We must develop the tact and broad-mindedness that will evolve books on Negro history that white authorities will see as helpful to Negro development. Wonderful Ethiopians, hardly calls the word Negro. But without arousing prejudice, it tells the story of a black empire that spread the first impulse of art and letters over the primeval world. It



## NERO FIDDLER WHILE ROME BURNED

According to historical legend, Nero, the renowned Roman ruler, fiddled while his city was being destroyed by fire, apparently unmindful of and unconcerned about the awful catastrophe which was befalling his common city.

Whether Nero was sober or intoxicated, sane or insane, his name has gone down in history as representing the type of ruler who, in the supreme crisis—when the very existence and perpetuity of his city was at stake—demonstrated his stripe by cutting capers which have made him almost anathema among civilized nations.

Like Nero, the Negro race riddles and plays in the face and midst of the greatest and most devastating economic revolution the civilized world has witnessed, and, even though the black man's stunt is calculated to prove his undoing, he seems to take much delight in his thoughtless and silly program.

While other races in this country are busy outlining and executing programs for the protection and salvation of their people, and while other racial groups are organizing and coordinating their forces along constructive lines, the Negro race, largely because of its selfish and Nero-leadership, continues to clown both by acts of omission and commission.

Clowning is all right in a circus or show, but history does not record where any race made appreciable headway and left its impress upon the sands of time by "cutting a hog" all the time.

The true test of leadership is shown best in a crisis; at a time when odds threaten to overwhelm the cause and when sane and sober thinking and concerted and intelligent action are imperative.

The history of the American Negro discloses the fact that he has either played the baby act, clowned or permitted his hindsight to get the better of his foresight in most of the crises which have faced the race in this country.

In the political realm the Negro has literally sold his birthright for a mess of pottage, and then when he was ready to eat his dish, he discovered that his portion of the meal was rather stale and indigestible.

Along religious lines the black brother got off to a good start immediately following his emancipation from human bondage, but during recent decades much of his early good work has been negated by the antics and actions of self-centered and avaricious leaders.

As a result the present-day Negro church, generally speaking, does not wield the influence among nor command the respect of the people as it did in yesteryears.

Eager for learning and education, the racial fathers, assisted by Northern boards and agencies, established several educational institutions throughout the South, and trained and developed some eminent and outstanding men and women of letters.

To attain this objective the fathers of the black race made many untold sacrifices and underwent considerable suffering and privations, only to see the succeeding generations play their fiddle while many of these schools have been forced to close down, lose their rating or be taken over, supported and maintained principally by members and boards of other races.

In order to accumulate funds with which to provide for the sick, bury the dead and give some bit of material solace and

comfort to the bereaved, our forebears organized and successfully operated several secret societies, many of them being of strictly Negro origin; but today very few of these fraternal organizations are still intact and even some of the surviving ones are standing on the brink of bankruptcy and disaster.

From a business and commercial standpoint, the Negro has not begun even to skim the surface and, notwithstanding the signs of the times, the black race is manifesting very little interest in its commercial and economic development.

Even the moral tone of the colored group seems to be ebbing and the spirit of brotherhood fails to play an important part in our racial programs.

Instead of organizing his forces and pressing forward to possess the promised land, the Negro is still oaming in the wilderness, complaining about his hard and bitter fate and longing for and still feasting upon the "flesh pots of Egypt."

Once regarded as rather industrious and showing a disposition to labor at any task, the Negro now seeks the easy path and goes the line of least resistance.

The black man not only plays the fiddle while his empire is being consumed by fire, but he even dances and throws away his time and money in the showy and flashy, rather than in the important and sensible activities.

Few appeals or movements, which have for their objective the betterment, advancement and protection of the Negro race, get much support and response from our people, who seem to be long on palaver but short on performance.

Yes, Nero fiddled while Rome burned, and the American Negro follows suit while he is being divested of many of the majority of his inherent and inalienable rights both as American citizens and human beings.

## DISCOURTESY ON THE ROAD

The discourteous attitude exhibited by certain Negro motorists as they operate automobiles through the streets and on the highways doesn't serve to make friends for the race. There are those individuals under steering wheels who appear to exhibit an air of owning the road under rights that exceed those of other people, and not only is such a contemptible and selfish air exhibited in many instances, but oftentimes such is accompanied by an air of hostility that serves to place not only the discourteous motorist into bad repute, but creates ill feeling toward others of the race.

Vine Avenue offers one of the main thoroughfares that brings much traffic from the east to the business section of the city. The major portion of this street runs through the most thickly populated Negro residential section and a vast majority of automobiles are operated by Negro drivers on the street. The mayor of a large southern municipality and his family chanced to get on the Vine Avenue entrance to the city as he drove from the east, enroute home, and according to a relation of his experience as outlined to a local Negro citizen, he was insulted, abused and threatened by a young Negro driver simply because he blew his horn to pass as the hostile driver blocked the street while talking to one of his companions. This mayor, although living in a

Florida city, is considered by the large Negro population of his town as a fair-minded and earnest friend to the racial group. His experience with the irresponsible young Negro on the streets of Knoxville will not serve to increase the esteem which he might hold for the Negro group, and certainly his impression of Knoxville Negroes, under such circumstances, will not prove most favorable.

The city of Washington has recently appointed a secret committee of one hundred citizens whose mission will be to report traffic violations without their names becoming disclosed. The police commissioner named twenty-five representative Negroes on this committee. Such a committee should be appointed in every city and town. Then it would be that such discourtesies as are referred to above will be halted, if not entirely stemmed.



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## DESTROYING RACIAL LEADERSHIP

The Negro seems to be the only racial element in America that takes delight in trying to discredit and destroy racial leadership, and any man or publication engaged in the practice of villifying, exposing and lambasting Negro leaders, particularly ministers, fraternal heads, educators, and civic workers, can always bank upon a large following of ignorant and unsophisticated blacks.

The Negro's racial philosophy and psychology appear to be different from that of any racial group in this world, or the world to come; and we have spent so much time and energy in our internecine wrangling and internal bickering that such a destructive and obstructive policy immediately elicits the enthusiasm and support of the unthinking masses.

Negro leadership, just like that in all other races, is not perfect and has its defects, but we must take our leaders with their faults and shortcomings or attempt to go forward without leaders.

No race ever got very far without recognized leaders and no race ever amounted to a tinker's damn which constantly sought to castigate and destroy its leaders.

Whenever the children of Israel rebelled against their leaders and attempted en masse, to make headway minus such leadership, they usually became involved in serious trouble, according to the Holy Writ; and, having learned their lesson through death for some alleged violations of the Mosaic law: "Let him sad and bitter experience, the present-day Jews have respect for and confidence in their leaders in all walks of life, and they do not engage in a leader-killing program.

By assuming this attitude The Defender does not advocate the retention of crooked, unscrupulous leaders, nor does this paper argue that bad leaders should be retained in office and power; but to bring a wholesale indictment against all Negro leaders, without regard to their unselfish and noble service, is just as silly, fallacious and dangerous as indicting an entire race for the misdeeds and shortcomings of a few members of that race.

Since the Negro has suffered most in this country on account of this method of appraising and rating the whole race, it appears to The Defender that American Negroes, particularly the Dixie species, should be the last people in the world to pursue such an unfair and prejudicial course in their attitude toward and treatment of their race leaders.

Any person or race that tries to make himself or itself solid by a perennial policy of attempting to discredit and destroy other persons or races, is like the foolish man who built his house upon he sand—his or its debacle is inevitable.

We once saw a motto which read something like this: "A man must take his friends with their faults, or be without friends;" and the same thing is true about races, for perfection is not wrapped up in human bodies, and the chronic critic and the holier-than-thou saint generally is one who is "standing in need of prayer" and in dire need of reformation and regeneration.

It often happens that men who do the least for their wives and children, often forcing their mates to sell their bodies and

souls or obtain a divorce on the grounds of non-support and compelling their children to lead a veritable dog's life, are the most vociferous in denouncing and excoriating other men.

Hootch hounds and booze heads, who do not attain a normal state until they become inebriated with moonshine liquor, can beat the world anathematizing and criticising their fellowmen who take an occasional strong drink, or even those who abstain from the use of liquor in any form.

Many men, who are always seeking to destroy the virtue of other men's wives, sisters and daughters and in whose presence neither the cradle nor grave of the feminine sex is safe, are the first to suspect another man when they see him engaged in any kind of conversation with a member of the weaker sex.

Most men who have made their money in shady and questionable transactions and, if they had their just deserts, would be incarcerated in some penal institution, are usually the ones who can never see any good in another and look with suspicion and mistrust upon all men except themselves.

The Defender admits that the Negro race can not get very far with crooked and bad leaders, but this paper also wonders if these Pharisaical reformers and hypocritical critics can render the race and society any definite, positive and constructive service.

Turning again to the Bible, permit us to quote the words of the Master to the mob that sought to stone the woman to death for some alleged violations of the Mosaic law: "Let him that is without sin among you cast the first stone."

Here is a fine lesson for some of the black stone-throwers, who seem to have arrogated unto themselves the righteous task of discrediting and destroying racial leaders, without first considering their own weaknesses, imperfections and shortcomings. Selah!

## He Calls It Philanthropy

A Negro teacher who holds two degrees—B. A. and M. A.—says that he is not making any contribution to the campaign to win the right to vote, which is now progress toward the Supreme Court of the United States, because, as he says, he is not able to "do in that kind of philanthropy." And these are the people into whose keeping we must entrust the teaching of our children!

Here is a man who lives on a street so bad that he has almost to turn mud turtle to reach his home; here is a man who makes about half in salary what white teachers of like training receive; here is a man who pays taxes to support a great municipal library that he cannot enter; here is a man who, though a Texas citizen, had to leave the state at great expense to get his M. A.; and more besides, only because he has no voice in saying who is to govern his city, county, and state.

PHILADELPHIA, PA

- NEWS

AUG 2 1934

Afro-Americans

Not Negroes, Urged

To Editor of the DAILY NEWS:

I am registering my disapproval of the term "Negroes" as applied to Afro-Americans. We are living in the most progressive age in the history of our generation, and it is now time that we turn our attention to the fact that a large part of the people in this country are improperly designated, as a people. The proper designation should be Afro-Americans, instead of Negro. For if the Latin word "Niger" means black, and your word negro, taken from the Latin, means black, then I contend that the latter term does not adequately apply to the so-called Negro in this country as they are not all black. I am, therefore, notifying the American public that after this year the word Negro will be discontinued by the Afro-American public.

R. K. McWOODSON, B.D.,  
Philadelphia

To contribute some of his under-paid salary to change these conditions he calls "philanthropy." To spend it for fraternity dances and the like he calls "life." Great God! What a race! What a race! We pity our school children.



## Being Fair To The Negro

IT is hardly fair when an appraisal of what the Negro has done for himself in the field of education, to place the estimate at despairing figures. What philanthropy has done for him has served wonderfully in the cause of his education, but on the other hand in days gone by the Negro has done a few things for himself. 10-20-34

In the early pioneer stage of his citizenship, the Negro sponsored many public and high schools from his own means. Having a limited industrial sphere, it was not thought that the Negro could man expensive institutions of higher learning. Those fine friends from the north and missionary associations have come to the rescue, and while all this is appreciated, in many instances where they sponsored high schools and colleges, the Negro had already started the projects. Atlanta, Ga.

It will be recalled that the state only recently began appropriations for Negro high schools. The bulk of the high school training the Negro received in the past, therefore has come from his own efforts and sacrifices.

One Negro denomination alone raised during the last sixty five years for education in this state fully half a million dollars. The Negro church, from its limited means has sponsored high schools and colleges all over the south. While not having the facilities and equipment necessary for the carrying out of a full fledged program, these schools have given an excellent account of themselves.

The Negro church has always been in straits. These institutions, while being the cradle of Negro education have never demanded from the Negro what they were justly due. Having no endowments and dependent upon what they could get from an already dispossessed and poverty-stricken membership, these institutions have striven despite their poverty to raise the standard of the race. In many instances these institutions were unorganized. They worked without a set objective and had for their leaders on many occasions, those who were not so well informed themselves, it is miraculous how they have carried on.

From the church and its allied organizations has the bulk of Negro contributions come. The church is justly entitled to a real ovation.

In the taking over of many of our institutions of learning there has been no let up by the church in its sponsorship of Negro education. These former efforts are being widely prosecuted. Since the major Negro effort in behalf of his education is distributed through the church, he is justly entitled to a just stewardship on the part of those handling these funds. The raising of a fund for one purpose and expending it for another has been a drawback in the cause of Negro self-help in the field of education. The Negro has been deceived by many of those whom he trusted with those funds. Indifferences, selfishness and mismanagement have contributed to the abortion of many efforts that would have otherwise gone over successfully.

In addition to paying his taxes on the homes he owns, the farms he rents and the houses he tenants for the running of white high schools and universities where he is not allowed to enter, the Negro is entitled to a just appraisal for straining out additional fees for the running of such in-

stitutions as might allow him to enter.

Conditions and facts thusly enumerated would not bear out the consistency of those who occasionally crack down on the Negro in an effort to establish the fact that he is unwilling to do his part when it comes to his education.

## Protest Against "Coon-Shouting" Article Brings Letter from White Philly Publisher

PHILADELPHIA. — Following a letter of protest against the use of the term, "Coon Shouter," by a writer on the Philadelphia Record, the publisher, J. David Stern, has written a letter admitting the error to Albert A. Holmes, president of the Federated Colored Catholics. 11-10-34

In his protest letter, written several weeks ago following a review in the daily of Blanche Calloway's appearance at the Earle Theatre, Mr. Holmes said in part:

"So often have I shouted the praise of your paper as being very liberal. But I imagine the shock I received when I read Saturday's theatrical review page and found this: 'Blanche Calloway pleases at Earle—Coon Shouter Heads Bill.'"

"When the realization came to me that you had allowed such an insult to be hurled into the face of so many of your reads, I was disgusted."

"Any employee of your paper who would resort to such derogatory tactics to sell himself, or your paper, to the public is lacking in the ability which he tries to convince you that he has and should not be employed."

### Stern Replies

In his reply, Mr. Stern said: "My absence from the city accounts for the delay in answering your letter of October 1. Thank you very much for calling my attention to the matter."

"I need not tell you that the Record endeavors to be fair and tactful in reference to race and religion. When you realize that a newspaper is made up from day to day, under considerable pressure, by hundreds of writers, it is surprising that we do not make more errors."

"In view of the past reputation of the Record, I am sure that you and your associates will not be too hasty in passing judgment in this one instance."

### THE NEGRO'S RESPONSIBILITY

There is something naive and grotesquely childish about the nightly spectacle of soap-box orators bitterly assailing white merchants for not employing colored clerks and exhorting members of the race "to drive Jewish business men out of Harlem." Assuming, for the sake of argument, that such a compulsory eviction were brought about, how would this piece of "strategy" make for more and better jobs?

In the midst of the present hysteria fomented by agitators more concerned in seeking the limelight to promote their selfish ends than in benefiting the people as a whole it should be borne in mind that there are retail concerns whose large interests throughout the city make them independent of any

one section, and which can readily close store whenever and wherever conditions become unfavorable or obnoxious. If colored clerks are to be put on the payroll by these firms it will be through appeals to reason and not by bulldozing tactics or resorting to lawlessness.

Instead of spending all their time in haranguing the crowd to vent their spleen on white merchants who have established themselves in the community, a real constructive service would be rendered by arousing within the Negro a desire and resolve to open his own business enterprises and properly assume the economic leadership now undisputedly held by the white man because of indifference, lack of vision and appreciation of golden opportunities for making money.

In Jewish communities, the Jews establish businesses and loyally patronize them. In the Yorkville section those of German descent do likewise. So do the Italians and Irish. But does the Negro take full advantage of his numerical strength in Harlem? Has he opened one good-sized department store, shoe store or furniture store? And if not who is to blame?

The campaign launched by the Citizens' League for Fairplay should proceed in the same orderly, sane and unselfish manner which induced Blumstein's and other stores on 125th Street to employ Negro clerks; but there is a responsibility which the Negro cannot evade—that of operating more ambitious business enterprises under race ownership and management. The Negro must appear in a more conspicuous role as employer in Harlem. Then it will not be necessary to depend so largely upon others for jobs. We should be in a position to do for ourselves what soap-box orators are now demanding of others to do for us.



# MICHIGAN STUDENT PROTESTS BAR BOOK

## 300 BOOKS DISCARDED

Challenging these statements and others, young LeRoy White, carried his protest to Dale Musselman, assistant principal of the school, who went with him to Edmond M. Conklin, the principal. Mr. Conklin, who, by past conduct, has proven himself an unbiased friend of his Negro students, took the matter up with the school board, and insisted that the objections made to the text were worthy of consideration. The board, on his advice, ordered the books discarded. This action means the scrapping of some 300 text books.

White comes of a well known family and is a cousin of the Rev G. Lake Imes, secretary of Tuskegee Institute.

Textbook On Social Problems  
Which Made Derogatory  
Statements About Race Is  
Outlawed

By ALFRED R. BAILEY

DETROIT, Dec. 6—By carrying to his principal his personal protest against objectionable chapters in a high school textbook, LeRoy G. White, promising young race student of Practical Journalism, succeeded this week in having the book thrown out of the curriculum of Hamtramck, Michigan High School.

### Statements Insulting

White, a senior at Hamtramck High, is majoring in journalism. Part of the course includes the study of sociology, the text book used was "Modern Social Problems," written by Prof. Charles Elwood (white) professor of sociology at the University of Missouri. The book contains several chapters on the "Negro Problem" containing many statements derogatory of the Negro in general. It was against these chapters, that White, forced to study and recite on them with white students, made his protest.

### "Half-Whites" Smartest

A portion of one chapter states that Negroes with mixed blood are the cause of the greatest race problem, because having the ambitions and desires of their white ancestors, they are often unable to adjust themselves to their environment. That those of pure black blood seemed incapable of leadership. That the mullatto group not only furnishes the leaders but also the degenerates of worst type. Where white blood predominates, leaders and persons of fine qualities may appear, but where black blood predominates, the tendency is toward degeneracy.

NEW YORK DAILY NEWS

DEC 9 1934

## The News Editorial Style

Call the paper The News, never quoting the words and never using an apostrophe.

Avoid *negro* and *negress*. Use *colored* with a lower case "c." Use *report* in preference to *rumor* and avoid *scandal* in a divorce story. Divorce testimony should be presented as cleanly as possible.

Use figures for numbered streets and avenues (above 9th), wards, etc. Spell out Drive, Lane, Parkway, Highway and Turnpike. Make it 220 E. 42d St., 500 Fifth Ave., etc. Boul., Rd., and Pl. are permissible.

Spell out *Four Hundred*, *Wall Street* and *Fifth Avenue* (when referring to institutions or sections). Say John Jacob Astor 3d (III indicates royalty.)

Mention of the make of an automobile is permissible if important. Trade names such as Spearmint, etc., should not be used when you mean chewing gum, etc. Dictaphone is a trade name of a machine for dictating to a typist. You probably mean dictograph.

Use no points in NRA, PWA, etc.; but M.-G.-M.

### Spell it:

aid (except aide de camp)  
All-America team  
controller (not comptroller)  
flier (not flyer)  
blonde  
installment  
potter's field

### Make it:

du Pont  
Florence Crittenton  
Holland-America Line  
Sherry-Netherland  
Lloyd's (insurance)  
Lloyds (bankers)  
Bay Shore  
Southampton  
East Hampton  
West Hampton  
Marseille  
Rosh Ha-shanah  
St. Thomas's Church

Chinese cities are one word: Hongkong. Chinese names thus: Chiang Kai-shek.

There are no apostrophes in the names of islands around Manhattan. Write *Wards* not *Wards'* Island.

In testimony Q. and A. run in one paragraph without quotes.

D. C. follows Washington in date lines.

Don't confuse Broadway Temple and Broadway Tabernacle.

The Post Office Department doesn't recognize "postmistress" as a word. It is always "postmaster."

Stories of fires, accidents, etc., should contain time and location.

Day the incident occurred at — P. M. at — Broadway, near —th St. (Few persons know where 1469 Broadway is, but they do know where 42d St. is.)

Avoid when possible *sex*, *scandal*, *fiend*, *orgy*, *nude*, especially in headlines.

Quote titles of plays, books, etc., but not of characters. (Or of ships.) Don't quote nicknames.

Avoid the use of dialect when it holds up the person quoted to ridicule. First names in stories often lead to overfamiliarity. Flippant or sneering stories about persons in trouble are bad taste. Don't sob over an accused criminal.

The first mention of Long Island towns usually should be followed by the name of the county, as Great Neck, Nassau; Greenport, Suffolk.

In stories of flying, describe the type of plane and engine by name and give the horsepower.

New York has four Traffic Courts, each of which has a name. A *Justice* or a *Magistrate* is not a *Judge*.

Well, those are our new rules for form and style in The News. Those are all we have now; there aren't any more. They seem to us to be sufficient; to cover the problem as well as even the most persnickety comma chaser could wish.

But some readers may feel otherwise. More rules, or less, may occur to some. If any occur to you, we'd like to hear from you, and we'll give your suggestions careful consideration.

## Social Security

No race in America should be more concerned about this whole question of social security, to which the Roosevelt administration is now giving so much attention, than the Negro race. There are more Negroes in the lists of the unemployed, in proportion to population than the unemployed of any other race. Hence we should be interested in the matter of unemployment insurance.

When we look about us and see the county officials of Texas counties providing out of the tax money to which Negroes must contribute fine homes for aged whites, while nothing is provided for aged Negroes, we ought at least to take some interest in old age protection.

When we see great white insurance companies waxing fat and sapping the very economic lives out of Negroes through their exorbitant health insurance premiums, which they use to make jobs entirely for white people; and when we see Negroes dying like rats for want of adequate hospital and medical care, and Negro physicians almost in the bread lines, we should be more interested than anybody else in

the following recent words of President Roosevelt:

"There is also the problem of economic loss due to sickness—a very serious matter for many families with and without incomes, and, therefore, an unfair burden upon the medical profession. Whether we and come to this form of insurance soon or two cents apiece for their civic, economic, later on, I am confident that we can devise and a system which will enhance the remarkable progress made in the practice of the profession of medicine."

But, how can Negroes be interested in serious matters, when the people who are hired and paid to teach us meet only once a year, and then to sing and pray, dance

and give, and elect a new president, and give







# 1934 News Stories and Headlines Make Modern U.S. Negro History

By Everett Wadsworth, News Editor

At the stroke of twelve Monday night, another milestone will have been passed as 1934 bids farewell to the world. Unparalleled in the history of modern times are this year's events and news stories which shocked or enlightened the universe. News reels, cameras, newspaper presses, the telegraph, the telephone and the radio recorded the 'Frisco strike, John Dillinger's, Pretty Boy Floyd's and Baby Face Nelson's tragic deaths; Morro Castle tragedy; Chicago stock market crash; nationwide drought; Max Baer's victory; Dizzy Dean and the Cardinals' sensational world championship baseball team; Minnesota's all-powerful national football champions; capture of Bruno Hauptmann, alleged Lindbergh kidnaper; Insull brothers' trials, Balkan war threats, and the Democratic "off year" election victory.

## Costigan-Wagner Bill

American Negroes were faced with additional problems as situations arose affecting the race throughout the world. The celebrated Scottsboro case, which has dominated headlines since its beginning in 1931, was forced into second place this year, as two of the boys were given a stay of execution until February 8th. The futile fight for the passage of the Costigan-Wagner anti-lynching bill proved to be the chief news interest, as mob rule has almost annihilated the nation. Blocked by southerners, the seventy-third congress adjourned without taking action; meanwhile the lynch evil spread to enormous proportions, notably the Claude Neal slaughter in Florida, but happily climaxed by the slaying of four would-be lynchers at Shelbyville in December by the Tennessee national guard ordered out by Governor Hill McAllister.

## Dawson Composition Honored

Rep. DePriest's attack on the senate restaurant Jim-Crow in Washington; slaying of W. A. Scott, Atlanta newspaper man; death of W. Sampson Brooks, A. M. E. church head; resignations of W. E. B. DuBois from the Crisis and N. A. A. C. P., also R. R. Moton as president of Tuskegee; C. A. Dawson's composition honored by the Philadelphia Symphony orchestra; U. S. troops' removal from Haiti; and Rep. Arthur W. Mitchell's Democratic victory to congress were the sensational news breaks the past year. "O Sing a New Song" Negro pageant was the high spot in the world's fair at Chicago in August. Death hit the dramatic world, chiefly among them was Salem Tutt Whitney and "Garbage" Rodgers. Usual honors in sports were won by

Ralph Metcalfe's track victories throughout the Far East; rise and fall of Ozzie Simmons, halfback of Iowa; C. C. Monarch's sensational playing in a Denver Post tournament for the national baseball title and Satchell Paige's hurling for the East's all-star baseball classic thrilled the sports fans in 1934.

## Tug W. Wilson's Death

Des Moines lost many worthy citizens by death the past year, carrying in its tragic toll Tug W. Wilson, prominent funeral director; Miss Anna Wilson, social worker, and Mrs. Mary M. Woodson of the Y. W. C. A. The parole by Judge Shankland of Tommy Roland, guilty of killing a white man, was heralded throughout the country as a "new deal" at the bar of justice for the Negro. Charles P. Howard was Rowland's attorney. A. A. Alexander, engineer, who spent

several weeks in Haiti last summer, interested the local populace with accounts of the Negro republic. Three Nay brothers, pioneer musicians, were killed in an auto wreck near Flint, Michigan, last spring. Several national personalities and famous organizations visited Des Moines during the past twelve months. The following events were recorded in the 1934 issues of the Bystander.

JANUARY 5—President Roosevelt flays lynching evil. 12. Coach Cappon bars Negro basketball star from Michigan team. 19. Alabama governor grants Peterson execution stay. 26. DePriest fights Jim Crow at nation's capitol; Richard Oliver, musician, dies; "Green Pastures" at Shrine auditorium.

FEBRUARY 2—LaGuardia appoints Delaney New York tax commissioner. 9. W. A. Scott, publisher and founder Atlanta Daily World found slain; interracial marriage shocks Missouri valley. 16. Jacob Wilson, Iowa pioneer, dies in Milwaukee; George Crawford gets second life sentence in Virginia; nine Negroes executed in southern states. 23. Casino theatre manager fined for ousting Negro patron.

March 2—New trial denied Scottsboro boys; "Sylvester Harris" story irks Negro Register readers. 9. Burns M. E. church celebrates property settlement. 16. Nay family musicians, killed in train-auto crash; Henry Dixon, Josephine Lee win Carica contest at Bunkin; Dr. W. E. B. DuBois talks at adult forum. 23. Dr. W. H. Thompkins, Kansas City appointed recorder of deeds; Mills Blue Rhythm band at Orpheum. 30. DePriest stirs congress with anti-mob; Jim Crow speech; Dwight N. Lewis re-elected Des Moines mayor; Gov. Miller commutes Peterson sentence to life.

APRIL 6—Thos. Rowland guilty of slaying white man, paroled by Judge

Shankland; Flethher Henderson band here. 20. Rev. and Mrs. Nathaniel Jeltz, evangelists, conduct city-wide revival; Mother Wright talks at East High; Royal Dukes give million dollar style show. 27. Man kills Negro rape suspect in court room.

MAY 4—Negro athletes star at twenty-fifth Drake relays; Rev. H. L. Overton of Burns M. E. church transferred to Denver, Rev. S. M. Riley of Denver sent here; Dean W. T. B. garn medal. 11. Evelyn Brooks of North High chosen for "High School Day" work; Mills Brothers barred in London. 18. Mrs. Roosevelt addresses Negro Education Conference. 23. Scottsboro mothers seek to interview President Roosevelt.

JUNE 1—Mrs. Lillian Edmunds heads Iowa Federated clubs; Maple Street Baptist church in official opening. 8. Twenty-one Negro students graduate from four city high schools. 15. Bystander celebrates forty-first anniversary; W. E. B. DuBois resigns as Crisis editor and N. A. A. C. P. member; Methodists and Baptists close state meetings. 23. Negro girls are barred from Y. M. C. A. camp pool; Costigan-Wagner bill blocked in Seventy-third congress. 29. Clyde Anderson drowns at Center street dam.

JULY 6—Davis attacks NRA policy; Metcalfe and Owens star in A. A. U. meet. 13. Martin re-elected head of Iowa Masonry. 20. Bishop W. Sampson dies suddenly. Roy Wilkins named Crisis editor by N. A. A. C. P.

AUGUST 3—Texas defies U. S. court, bars Negro voters; Landers Fisk grid star, saved from electric chair; forced by boycott, New York store hires thirty-five Negro clerks. 10. Angelo Herndon, I. L. D. leader released from Georgia prison on bond. U. S. marines leave Haiti; McKinney's Cotton Pickers here. 17. Mississippi sheriff gives Negro prisoner to anti-mob; Charles P. Howard wins Central States golf title third time; Monarchs lose national baseball title. 24. Rev. G. W. Robinson, moderator of Iowa Baptists sixth term. Iowa Negroes pledge support to Republican party. 31. Buxton plans fourth annual homecoming. Michigan draws color line to girl student at dormitory; East beats West in baseball classic.

SEPTEMBER 7—Local golfers hurt in Labor Day auto wreck; Finley Wilson re-elected fourteenth time as Elks exalted ruler; Mrs. M. Woodson dies; L. K. Williams and G. L. Prince head National Baptists again. 14. Archie A. Alexander reports on trip to Haiti; Negro population driven from Princess Anne, Md. 21. Methodists close annual conference at St. Paul; Michigan nominates Roxborough to congress. 28. Jim Crow relief station fought at Denver.

OCTOBER 5—Scottsboro boys sentenced to die December 7th; Chicago school forced to accept Negro pupils. 12. Atty. Samuel Leibowitz quit Scottsboro case; San Francisco N. A. A. C. P. pickets A. F. & L. convention. Rev. J. R. Ransom, A. M. E. churchman, dies. 19. Roscoe C. Simmons addresses G. O. P. rally here. Dean brothers defeated by Monarchs at ball park. 26. Tug W. Wilson dies of injuries in auto crash. Ozzie Simmons of Iowa defeated and injured in Iowa State game.

NOVEMBER 2—Robert R. Moton resigns as Tuskegee president; Claude Neal tortured, burned and slain by Florida mob. 9. DePriest defeated in Democratic landslide; Forsythe and Anderson, Negro aviators, hop off for Pan-American flight. 16. Seven pro-Parker senators defeated. 23. President and First Lady guests at Fisk; Scottsboro boys given execution stay; three Negroes on all-city prep eleven; Des Moines boy murdered in jail. 30. Art exhibit attracts large crowd.

DECEMBER 7—Rep. Warren B. Douglas of Illinois assembly dies in court room; Birmingham police terrorize Negroes; Anna Wilson, social worker, is buried, "Imitation of Life," Negro story, featured at local playhouse. 14. Interracial commission issues Brotherhood proclamation; sixty N. A. A. C. P. members picket crime conference. Dickerson made brigadier general. 21. Troops' guns kill three Dixie lynchers; Mrs. Sophia Nichols sells first Christmas, Inc.,



share; Chicago girl called crazy for  
harriving Negro.

## TO BE A NEGRO

We notice that the New York Daily News in announcing their new policy stated that their paper would no longer carry the word 'Negro', and 'negress' but would use 'colored' with a small 'c' instead. This seems to please a writer in one of the newspapers of the race, who immediately leads forth with an article stating his hatred of the word 'Negro.'

But after all, when we are referred to as 'colored,' does it give us any amount of satisfaction? It is, perhaps, and some will hold this point, a much more softer expression, but does it signify the race? We are indeed colored but so are Mexicans, Spaniards, the Japanese, the Chinese and the Indians. To say we are colored, when there are so many other colored races means nothing unless we designate the color, and since the word black will in no way please us, we cannot do this. To say, however, that one is a Negro immediately separates us from merely existing as a colored race.

In a recent address Carter G. Woodson, eminent writer and historian, said "I am proud of my race. I am proud to be called a Negro because I know that in the early history of the world rulers, emperors and wise men, outstanding in character, loyal and brave, were Negroes and it makes me happy to feel that I am one of their descendants. Before the days of slavery, back in the time of Christ, Negroes were making history of the world. I am proud of my race." Others do not hold this view; they feel that the word and others will follow. "It means but one thing and that is the word 'black.'"

The writer urges us to get away from the nonsense of being called "Negroes" by ceasing to use the word and others will follow. "It would be better" he says, "if we must have a racial designation, to call ourselves Ethiopians. At least they should have a glorious tradition to live up to—there we could hold up our heads and try to emulate the great kings and conquerors of the ancient days and the great servants of olden times."

## Other Editors

WHERE WERE YOU, VANN?

Where was Robert L. Vann, special assistant to the Attorney General during the Crime Conference here last week? The Black Cabinet members are strangely silent when important questions face the New Deal.

It looks as though the New Deal is the same Old Deal which has always meant a Raw Deal for Negroes.

Mr. Vann will surely make known why his silence. Although not placed in his position by Negroes, he is supposed to be in that position for Negroes. His silence must have been due to some strategic design. We Negroes would like to know what is what—if there is a worthwhile one.

Washington Tribune.

UNION CITY, N. J.  
HUDSON DISPATCH

DEC 20 1934

### A Negro Santa Claus In Jersey City

A Negro in the role of Santa Claus is attracting much attention in Jackson avenue, Jersey City. Many white people look with amused smiles as they meet the colored man, resplendent in white whiskers and brilliant red Santa Claus clothes.

A Negro Santa Claus may seem strange in these parts, but there really is nothing to laugh about. In fact, the white race shows an unwarranted amount of conceit in trying to appropriate

priate Santa Claus entirely to the white race.

Santa Claus typifies the spirit of Christendom at this season of the year. Surely, Christianity did not come into the world exclusively for white people.

Negro churches have had their Santa Claus celebrations from time immemorial, and invariably with one of their own playing that role.

Those who saw that great play, "Green Pastures," will better understand why Negroes are quite as much entitled to take it for granted that Santa Claus was a colored man as for white people to think he was a white man.

Down in that section of Jersey City which Jackson avenue serves as a retail district there is a colored colony of very large proportions. It seems a wonder that there has been no Negro Santa Claus in previous years.

## Ex-Convict Evangelist Tells 'Nigger' Jokes Over Radio

Open Bible Meetings Slur Colored  
Race

Complaints have been registered by Negro listeners of the slur and shady remarks about the colored race made over the air by the Church of the Open Bible, Nineteenth and Grocker streets, which broadcasts over a local radio station twice daily. Mattie Howard, former convict and self-styled evangelist, in telling one of her anecdotes last week of her past history "before she was converted" referred frequently to a fellow prisoner as a "nigger" whom they used to call "Shine."

In the course of the narration she attempted to use southern dialect, poor imitation indeed, describing how the "Nigger" liked to sing so much in her cell, which annoyed the other women inmates. They called her "Shine," by the way, because she polished the brass railings and cuspidors, the "former alleged moll" said.

Last Sunday the Rev. John Richey, pastor, closed the noonday broadcast with a humorous story about a "woolly headed" old Negro he saw in

the court house the other day. The minister evidently got a kick out of the tale, as he giggled in a genuine school girl fashion while telling it.

The Bystander has had occasion before to rap the conduct of one of the Open Bible speakers, claiming to be a gospel preacher, who stated that he didn't believe in the equality of races, as the white race was superior.

If such practices continue, readers are urged to get in touch with local organizations to protest against such offenses and insults over the air against Negroes from people purported to be Christians.



# Racial Consciousness - 1934

BRONX HOME NEWS

SEP 16 1934

## Colored Students Demand Banning of Term "Negro"

Abolition of the term "Negro" was sought in a resolution distributed yesterday by the Universal Ethiopian Students' Assn., 8 W. 117th St., through its president, James L. Brown.

The resolution stated in part that the term "Negro," as applied to the African people in Africa and elsewhere, "tends to frustrate African Nationalism, and by further usage of the term, this frustration will become more difficult to remove."

Eugene Gordon's

Second Course in

"Negro" History

WELL KNOWN WRITER AND NEWSPAPER MAN OPENS HIS SECOND HISTORY COURSE Beginning Monday, Oct. 1, the Workers' School of Boston is holding its second course in "Negro" history and the revolutionary traditions of the Colored people. The classes 12 in number, will be at 1029 Tremont St., Boston, with Eugene Gordon instructor.

Monday night's class will cover all periods of slavery history and the instructor will give reasons why slavery existed in those places. Special emphasis will be placed, of course, on the institution of African slavery in the 18th century, the point being developed and maintained that it was inseparable from merchant capitalism of that period. The question of "backward" peoples will be taken up and discussed in the light of historical fact. There will be questions both from the class and from the instructor.

As the classes last only one hour and a half they must and will begin promptly at 8 o'clock. Therefore those who do not wish to miss anything should be in their places at 8.

## KELLY MILLER'S COLUMN

FORGOTTEN MEN

Where men, movements and measures

## NEGROES SHOULD EMPLOY THE RADIO

While American Negroes are busy raising legal defense funds for protecting, defending and safeguarding their constitutional and inherent rights as citizens in this country, they should not overlook the fact that they must also do some educational work and sell the race's cause to the American public.

For after all, laws, even constitutional amendments, do not mean much and are difficult of enforcement unless the general public has been trained to respect and regard such laws and amendments.

Negroes ought to raise a large fund and buy space over some national radio chain and present a weekly program of a type that will beget more respect and goodwill from the listeners; for most Americans own radio receiving sets and pay considerable attention to most of the programs broadcast over national hook-ups.

On such programs persons who are authorities in certain fields of Negro life could deliver short addresses on various phases of racial endeavors and achievements and the broadcasts could be varied or supplemented with music by outstanding Negro musicians, both vocal and instrumental.

The Negro race is rich with talent for such radio programs, and in this manner a mammoth audience could be reached each week, and many friends made for the race and its cause.

Americans generally, and even Negroes themselves, are not informed about the better and best side of the Negro race, and if such proposed or suggested programs could be made a reality, sentiment in this country would soon change toward and concerning the colored contingent.

If a radio program is interesting and entertaining, the majority of radio listeners do not care anything about the color or race of the participants; they are merely interested in what is being put over and how well it is being done.

Negro leaders should avail themselves of this wonderful opportunity to educate the American public through the medium of the radio, and a national drive, under proper leadership and direction, ought to be conducted to raise sufficient funds from the race and sympathetic friends of the race to buy space on one or both of the national chains, and give weekly broadcasts of an educational nature as it relates to the colored American.

Such a series of radio programs would make many new friends for the race and would also give countless number of Negroes a different conception and estimate of their own race.

The Defender, believing that the end would justify the means, and that such programs would meet with decided success in boosting the race's cause, would like to see the National Association for the Advancement of Colored People include this proposal as one of the immediate national objectives.

be. The and may naturally expect to be forgotten shortly after they ures crowd so thickly upon publicpass from the scene of the living. attention, no one can hope to holdThere are too many interesting men the center of the stage forever. Ournow functioning to occupy public at-little men, like Tamnyson's little sys-tention with scant margin for those tems, have their day and cease towhe have passed to the great beyond.

Only the most distinguished of our Booker Washington whose close illustrious dead receive much attention from loving memory. Theed him Collector of Internal Revenue names which excited the greatest en-of New York. He filed the position coniums in their time pass into ob-with signal satisfaction and success, livion with the day and generationso much so that he was again ap-which produced them. The name ofpointed to the same Post by Presi-Hoover, our only surviving President, dent Harding. During the last ten is almost as infrequently mentioned years his health declined. He fell as those of Harding, Coolidge and out of the political reckoning. He Taft who are dead. Of our thirty still sat grimly at the receipts of one Presidents only the names of customs, forgotten by all except a Washington and Lincoln survive, small coterie of personal friends. fresh with eternal youth, because One hardly recalls seeing his name they belong to the ages. in the papers until the announce-

But my chief concern in this re-lease is with the more or less dis-tinguished colored men who on yes-terday flourished like a green bay tree and who are still living a lin-years ago was on the lips of every gerling life with faded leaves. It is politician, white and black, who had slow death for an ambitious soul to to do with the Negro in public life. be forgotten while still alive. Such He stood with Perry Howard as the faded fame may be due to illness, only Negro members of the National ill luck or changing circumstances Republic Committee. Ben Davis over which they have no control but was at one time the master mind the process must be painful never-of the Odd Fellows, not only of theless. No one who has tasted of Georgia, but of the Nation. But ob-the flattery of public applause ever livion has overtaken Ben. His flow-loses the unction and the longing er has faded, his leaf withered. from his soul. Poor Ben.

A list of such forgotten colored His friends are disposed to ask anxiously, "What has become of celebrities of yesterday now occurs William H. Lewis, aforetime Asst. to me. Foremost of all, I think of Attorney General, astute politician Marcus Garvey whose bizaire black and brilliant New England lawyer?" majesty attracted the attention of Is he so engrossed in the local prac- the world. No Negro since Tous- tice of the law that his name and sant L'Ouverture has ever gained fame no longer range beyond the such sway over the attention of the confines of his beloved Boston? Lew- world. He rose, flourished and faded as a meteor which, for the mo- is too young and talented to have ment, fills the heavens with its bril- his light placed prematurely under liance, then fades forever. Garvey a Boston bushel. It may be that he was thrust down from his seat of is waiting for another presidential preposterous pretention, banished by campaign to revive his diminishing the American nation and chained to fame. Let us hope so.

One is again reminded of the re- doubttable Roscoe Conkling Simmons, who is a plant of seasonable growth. He hibernated quadrennially between presidential elections. For forty four months out of forty eight, he falls completely out of public notice, only to spring again into prominence as the presidential campaign approach- es. His eloquence has unusual spell and power, but it seems adapted pec- uliarly to the hustings. Roscoe is not entirely forgotten, but for time being until the recurrent occasion wakes him into life and power again. We all like that speech of his. President Roosevelt, upon request of

And then, finally, I am reminded



of J. Max Barber, who was some time editor of the famous Negro magazine. His name became a household word. Then came the Atlanta Riot. He was banished from Atlanta, migrated to Philadelphia, studied Dentistry, the most inconspicuous of all the professions, and confined himself to pulling and polishing teeth. It is doubtful whether one person in ten thousand remembered his name or identified the Philadelphia dentist with the Atlanta radical. But all of a sudden, during the last Presidential Campaign, Max again broke into print by becoming a leading Negro Democratic politician. So that not infrequently we hear his name again. Such is fate. Every ambitious soul joins in the prayer: "Lord, save us from the fate of the forgotten man."

## Abyssinian Ruler Thumbs Down the Word "Negro"

PHILADELPHIA — That His Royal Highness, Haile Selassie, does not like the designation "Negro" was revealed this week in a letter to Major R. R. Wright from George S. Collier, governor of the Bank of Ethiopia, Addis Ababa.

The letter came in connection with exhibits colored countries will have at the coming 71st Anniversary Celebration of the Emancipation Proclamation and Negro Progress, which will be held here October 18.

### Are Abyssinians

Mr. Collier stated that the Abyssinian government was very much interested in the celebration and that the ruling head would be glad to participate in future plans looking towards trade relations. "The Abyssinians, however," he said, "do not call themselves Negroes."

In the letter he pointed out that the ruling house was of Semetic origin, and that the designation, "Negro," was distasteful to them.

### From Virgin Islands

A letter received from the Virgin Islands this week from Governor Pearson also included a list of articles which were on the way to be on exhibit at the celebration here. There will be booths representing South Africa, Liberia, the Virgin Islands and Haiti.

From the Department of Interior will also come an exhibit of inventions by colored inventors. Besides the big chorus to be conducted by Hall Johnson, musical numbers will be given by aggregations from Morgan College, Downingtown Industrial School, Cheyney Teachers' College and

But we are not unmindful of the valuable assistance received from the many public spirited race men and women in the fight which had its incipency during the height of the depression.

But for this wholly essential co-operation on the part of an aroused Negro citizenry, there never could have been so satisfactory a measure of propitable results achieved.

### AROUSING NEGRO PRIDE

There is a growing inclination among Negroes in Indianapolis and elsewhere to patronize only those business concerns of the country which show a willingness to give employment to members of our group.

There is also a much stronger tendency than ever on the part of housewives to use their influence to spread this gospel of fair play in their individual communities throughout the city.

No longer is it possible for the average selfish management to do business in colored communities without showing a measure of appreciation of his patronage by means of employing one or more Negro workers.

It is all attributable to an aroused sense of pride on the part of an increasingly large number of race men and women who have decided to do their part to bring about needed recognition of long neglected economic rights of our group as a whole.

They very properly realize that without some such measure of sympathy of purpose manifested in interest of the group by the group, the race can never hope to accomplish much as a people in the scheme of things.

This newspaper is on record as having fought vigilantly over a period of years for just such improvements as have been effected locally in interest of the economic welfare of our people.

## THE PRACTICE STILL CONTINUES

Last year The Defender cited attention to the fact that all of choice seats at Negro high school football games played in Houston, are occupied by members of the white race, and that Negro fans who desire to sit in seats next to this "reserved section" are compelled to pay an additional sum of money.

Not being satisfied with reserving all the best sideline seats for white spectators, most of whom are franked into the game, The Defender has observed that the best seats in the grandstand are utilized by members of various white high school football squads, who are given passes to all local high school games.

This arrangement forces the two races to mix and mingle rather freely, for the whites are surrounded almost entirely by Negroes, and should some enthusiastic and exuberant colored youngsters run into some of the white spectators or football players, an unwarranted interracial melee might ensue.

Despite the fact that all high school games are managed, conducted and controlled by the public school authorities, The Defender can not subscribe to the idea that all the choice seats should be set aside for whites at Negro games; for if Negroes essayed to occupy such seats at a white game, they would either be ejected from the park or placed under arrest for "disturbing the peace."

There certainly is no objection to members of other races attending these local colored football games, but in all fairness both to Negroes and whites, the white spectators should not monopolize all the best seats, neither should Negroes be forced to pay an extra amount for "reserved seats," for no high school football game, played during the regular season, is worth more than fifty cents, not even if the spectator is occupying a box seat.

Here is a matter which the Houston Board of Education should rectify at once, and thus obviate the possibility of any interracial misunderstanding or confusion at these colored high school games, which is sure to occur under the present seating arrangement.

## CAPITALIZATION OF "NEGRO" IS PROMISED

Follows Protest of Hampton Prof.

HAMPTON INSTITUTE

Writing under date of October 31, Kenneth B. M. Crooks, assistant professor of biology here, to Dr. Ales Hrdlika, editor of the Journal of Physical Anthropology, of the Smithsonian Institution, Washington, D. C., made the following suggestions and request to the editor:

"I have noticed that in each of the letters that the Wistar Institute has written to me about my 'notes' (manuscript No. 5437 in the American Journal of Physical Anthropology), the word Negro is spelled with a small 'n'—'negro'. I am writing to ask you to request

the printers of the journal to use people regarding the origin of the capital N (e.g., "Negro") in each Negro race." The director of the and every case, not only in my institute concluded his letter with paper but in the future, as this thanks to Professor Crooks "for practice has been adopted for several years by most of the leading newspapers and periodicals in the country."

Director M. J. Greeman of the Wistar Institute of Anatomy and Biology, Philadelphia, replied as follows:

"Your letter of October 31 addressed to Dr. Hrdlika, regarding the use of the capital 'N' in the word Negro, has been referred to me for an answer.

"I am very grateful to you for calling this error to my attention. The noun Negro, like the nouns Jew, Caucasian, Indian, etc. should be capitalized and I will see that this practice is followed in all Wistar Institute publications in the future.

"I suppose we have fallen into this error by using the expression white and colored peoples and substituted Negro for the colored, showing the ignorance of most

A powerful group, the Jews. The New Chamberlin Hotel on the government reservation at Old Point Comfort, Va., advertised that it wanted only a Christian clientele. Jewish leaders protested. Senators Byrd and Glass asked the War Department to intervene and halt the practice. Now the hotel management says that persons of all religious faiths will be welcome.

Nothing is said about persons of all races and colors being also welcome. Senators Byrd and Glass are silent about that. But there is no reason to be depressed. The time will come when Negro citizens will also be welcome at the New Chamberlin. That time will come when Negroes, like Jews, push forward into all fields of endeavor, especially economic, and gain power and prestige. That time will come when we are no longer discouraged by rebuffs but keep stubbornly onward.



# Association For The Study of Negro Life and History Closes Great Session; Many Educators Speak

## HISTORIANS STAGE EPOCHAL MEETING; SAVANTS PRESENT

**Dr. Carter G. Woodson Delivers Principal Address**

HOUSTON.—The Association for the Study of Negro Life and History, which held its annual meeting here from November 10 to 14, at the Odd Fellows Temple, provided an opportunity for scholars and thinkers to further their learning and brought forth new and interesting views on subjects which have been discussed in the schools of research.

The special committees, headed by Prof. W. L. Davis, presented the program which was appreciated and enjoyed by all who attended the meetings. The business sessions of the Association and the general discussion session on such topics as "Teaching Negro Life and History," "The Background of the Negro Examined," "Neglected Aspects of Negro History," and "The Negro from Different Points of View," were held throughout the day. At night the meetings were thrown open to the general public. Monday evening at 5:30 President Glass, Texas College, delivered the principal address at the Get-Acquainted Dinner; Mrs. Lucy Harth Smith of the Booker T. Washington High School of Lexington, Ky., was the principal speaker on Monday night; Tuesday night, Prof. R. O. Lanier, dean of Houston Municipal College and Professor Rayford W. Logan of Atlanta University, delivered the addresses and on Wednesday night President Joseph J. Rhoads, Bishop College, and Prof. L. D. Reddick, of Kentucky State College, Frankfort, of the Negro. Prof. Logan of Atlanta University gave a very impressive address on "The Negro in Latin American Countries." He reviewed the subject from the sixteenth century, using Peru as an example to save time. He showed that some of the greatest statesmen there have been Negroes. It was a revelation to most of those in the audience to learn that Negroes had played such a great part in Negro History.

The study of Negro life and history received quite an impetus in Houston this week during the ninth annual national session of the Association for the Study of Negro Life and History, of which Dr. Carter G. Woodson, Washington, D. C., is the founder and guiding genius.

Present at the parley were men and women distinguished in the various fields of educational and historical endeavors from all sections of the country, including the presidents of several Negro colleges, viz: J. S. Clark, Southern University, Scotlandville, La.; J. B. Watson, Arkansas A. M. and N. College, Pine Bluff, Ark.; W. R. Banks, Prairie View State College; D. R. Glass, Texas College, Tyler; J. J. Rhoads, Bishop College, and M. W. Dogan, Wiley College, Marshall; R. O. Lanier, Houston University for Negroes. Dr. John Hope, president of the association and of Atlanta University, Atlanta, Ga., was unable to attend the national meeting.

Several prominent savants and educators delivered informative addresses, viz: L. V. Williams, principal Washington High School, Dallas; J. Leslie Patton and J. Mason Brewer, both of Dallas; L. M. Johnson, principal I. M. Terrell High School, Ft. Worth; Miss G. Green of John W. Hoffman High School, New Orleans, who read interesting treatise on phases of Negro history Saturday.

Sunday afternoon, with music by Bethel Baptist Church

choir and Houston University and Yates High schools for Negroes choral club, illuminating James P. Johnson's nating addresses were given "Ain't You Got Music?" by Miss Olalee Baranco of New Orleans, President J. S. Clark of Southern University and Director Carter G. Woodson. W. L. Davis, general chairman and executive secretary of the Southwest College, Pine Bluff, Ark.; "African Culture," Rev. W. L. Turner, founder-president African View State College, where a tour of inspection was conducted and short talks delivered to the student body by Dr. Prairie View College; "Development of Negro Suffrage in the United States: 1865-1876." C. A. Bacote, guest-professor Wiley College, Marshall; "The Attitude of Psychologists Toward the Negro," many Glee Club, Coleridge University for Negroes, Houston; "The Negro in Latin America," Rayford W. Logan, Atlanta University, Atlanta, Ga.; "The Negro in Texas," J. High School, Dallas; "The Negro in New Orleans," D. J. Jackson, Xavier University; "Why Study the Ex-Slaves?" L. D. Reddick, Kentucky State College, Frankfort, Ky.; "The Ex-Slave Family," President Joseph J. Rhoads, Bishop College, Marshall, who is also president of the Southwest branch of the association.

A general discussion followed each address except on Sunday. The association closed Wednesday night with the awarding of \$225 in cash prizes for the best contributions and book reviews made to the Journal of Negro History during the past associational year. Much credit is due Chairman W. L. Davis and his committee for the fine manner in which Houston entertained the association, which was pronounced as one of the best in the organization's history.

The all-Negro musicale Monday night was one of the highlights of the meeting, with ensemble selections by Harbison Glee Club, Coleridge University for Negroes, Houston; vocal solos by Wallace Lewis Wells, Atlanta University, Atlanta, Ga.; violin number by Mrs. Maude High School, Dallas; "The Negro in New Orleans," D. J. Jackson, Xavier University; "Why Study the Ex-Slaves?" L. D. Reddick, Kentucky State College, Frankfort, Ky.; "The Ex-Slave Family," President Joseph J. Rhoads, Bishop College, Marshall, who is also president of the Southwest branch of the association.

Miss Helen Hagan, dean of Bishop College School of Music, Marshall, and a graduated of Yale University School of Music, was the guest artist, rendering three piano numbers and being forced to respond to an encore. Mr. Richardson also served as master of ceremonies in his own inimitable style. The program opened with the singing of the "Negro National Anthem," directed by J. Will Jones, with Mrs. P. O. Smith at the grand piano, and closed with the combined chorus from Washington, Wheat-



## The Sacrifice Point of View

They tell us that one of the secrets of the power of Japan lies in the fact that almost every Japanese considers it an honor to have occasion to give his life for his country. They have the sacrifice point of view. In order to see their Empire grow and prosper it is said that the Japanese people place their all upon the altar.

The financial statement contained in the annual report of the director of the Association for the Study of Negro Life and History is instinct with the absence of such a sacrifice point of view among American Negroes. Including a balance in its research fund of quite half as much, the grand total receipts for the year were \$10,681.32. From all over the land American Negroes (assuming that they gave the whole total, which they did not) put into so great and worthy and valuable a movement just about five thousand dollars.

There is not a Negro college in the land which did not last year spend quite as much, if not more, on its football games. There is not a Negro college in the land which did not spend quite as much upon its faculty and student social events.

But when it comes to spending money, —of making sacrifices, if you please,—for such a movement as teaching and inculcating self-respect through the truth about Negroes and their history; well, that is something which we have yet to learn.

## NEGRO HISTORY SHOULD BE STUDIED

Houston was host recently to the annual national session of the Association for the Study of Negro Life and History, of which Dr. Carter G. Woodson, noted Washington historian, savant and scholar, is the directing head and guiding genius.

Present at this yearly parley of historians were some of the most distinguished educators and teachers of the race, and the addresses delivered and papers read imparted much valuable and even inspirational information about the past and present of the black race.

It was the consensus of opinion, as reflected by all those appearing on the four-day program, that not only do members of other races know too little about what the Negro has done and is doing in a constructive and history-making way, but that even Negroes themselves are almost in dense and total ignorance of the various contributions black men and women have made toward the advancement and improvement of the human family.

Not only in the United States, but in Latin-America and other foreign countries black peoples have made some very definite contributions of a historic value and nature, and have played an important part both in contemporaneous and subsequent civilizations.

Negro history should be studied and taught in all schools giving instructions to Negroes, it was agreed at the recent meeting here; and attention was called to the fact that courses in Negro history have been introduced in several of the leading white institutions of learning in various Southern educational centers.

Some persons of both races raise an objection to teaching Negro history in the schools on the ground that it will create and maintain a type of racial consciousness on the part of the colored students which will tend to "puff up" the Negroes and give them a psychology that will make them rather "troublesome;" but, fortunately, there is another school of thought that advocates such a course as calculated to improve the Negro's status by giving him something of an inspirational and aspirational nature.

The meeting of the Association for the Study of Negro Life and History, held here recently, did much toward breaking down some of the arguments advanced against the teaching of Negro history in public and private schools, and The Defender hopes that the fine groundwork laid by the association in this connection will be completed by interested members of both races, both in Houston and other parts of Texas and the South, to the end that Negro history might become either a regular or elective course, particularly in our public schools.



## Sounding a New Note for Negro History Week

By CARTER G. WOODSON,

of Washington, D.C., Editor of the "Journal of Negro History," and author of "The Negro in Our History," "The Mis-Education of the Negro," and "The Negro Professional Man."

The director of the Association for the Study of Negro Life and History is now working out an historical calendar which will be available in a few weeks for free distribution among the schools.

This calendar will undertake to direct special attention to outstanding achievements of the Negroes in America, Europe and Africa. It will indicate the dates when these significant events transpired and will give sufficient information to dramatize the heroes and heroines who figured in these exploits. Teachers in elementary schools who, without textbooks, will give attention to the stories of the Negro, probably not more than once a week, can conveniently use this calendar in directing attention to these important developments which culminated on these days. History will thereby be made "the witness of the times, the torch of truth, the life of memory, and the messenger of antiquity."

### Courses Worked Out in Entire System

Taking the matter still more seriously, others are making progress in the working out of actual courses of study for the entire system of education.

This task for the college has been assigned to a committee headed by Dr. Ellis O. Knox, of Howard University, for the high school to a committee headed by Mr. W. M. Brewer, the director of history of the Washington public high schools, for the junior high school to a committee headed by Miss Nellie M. Quander of the Shaw Junior High School of the same city, and for the elementary school to a committee headed by Miss Edith A. Lyons, principal of the Morgan School, also in the same city.

Similar committee in other large cities of the country are also at work.

### A. A. Schomburg Active in New York

The same plan is being followed by Mr. A. A. Schomburg with his assistants in New York City, by Mr. Carrington L. Davis with members of his teaching corps of the Baltimore Public Schools, and by

staff, he immediately thought that she should avail herself of the opportunity to convince the committee of the necessity for incorporating into the curriculum the study of the Negro. He is, therefore, calling for suggestions from teachers in other places, and he is compiling a list of suitable books to be submitted to the Board of Education to select therefrom the proper one to serve as a basis of such instruction.

Taking the work of the Association more seriously than heretofore a number of these workers in the field are endeavoring to do something during this particular season to reimburse the Association for the tremendous expense involved in the preparation of the necessary literature and the distribution of it free of charge.

The work will be outlined in detail to show every step to be taken, the books to be used for the various grades and for the various stages of education from the elementary schools through the university.

### Striving to Secure Funds for Venture

The schools of Atlanta are working among themselves to raise a fund with which to express their material interest in this unselfish effort. Other such public spirited coworkers are laboring toward the same end in St. Louis, Mr. Sherman Savage, of Lincoln University of Missouri, is carrying this appeal to the high schools of that State.

Citizens of Baltimore are equally interested. The Washington friends of the cause with Mr. J. C. Bruce as chairman of their finance committee have already raised for the Association a fund of \$800.

With the same thought of national support for the organization others cooperating are expressing their interest in somewhat similar fashion.

### Alabama Activities Led by President Trenholm

President H. Councill Trenholm, of the Alabama State Teachers' College, is calling upon all of the high schools of the state to set aside a special day to raise a fund which will be divided between buying books and pictures for the schools and the support of the association for the Study of Negro Life and History.

A committee of citizens in Texas under the leadership of President Joseph J. Rhoads, of Bishop College, with the cooperation of Mr. W. L. Davis, of Houston, and Professor W. R. Banks, of Prairie View, will raise a fund to call to the state annually a well-informed lecturer in the field of Negro life and history, one who will not only address the citizens at strategic points in the state but will carry

## White Educators Claim to See Problem from New Angle

Dr. Woodson Gets Reactions from the Other Race Who Read Negro History Week Pamphlets.

By CARTER G. WOODSON  
Editor of the Journal of Negro History,  
Washington, D.C.

As a result of the activities developing with the observance of Negro History Week, beginning on the 11th of February, a number of whites have reported on their studies of the Negro.

When we hear that a white man is thus addressing himself to the investigation of our race, we usually expect, for we expect to be misrepresented or slandered. We think immediately of how despitely we have been used by Thomas Jesse Jones, T. J. Wooster, W. D. Weatherford, and Jerome Dowd.

Even when such investigators declare themselves open-minded, these fears still linger with us, for they usually end with their productions worked out to the contrary.

### Examples Given

Striking examples of these are before us today. Hankins started out in his treatment to disprove the inferiority of the races but ended by "proving this fallacy."

G. P. Jackson undertook the study of spirituals to show that the Negro never had enough originality to make any such contribution.

Donald Young undertook the discussion of minority groups in America only to prove that the Negro minority is the least of the minorities. And they go on forever.

### New Point of View Given

These newcomers, however, claim that they see the picture from a new point of view. A white professor of LeMoyne College, in Memphis, announces a new ethnological map of Africa as the result of prolonged study with the assistance of his wife. In his teaching of the African background he has endeavored to supply the need for definite knowledge of the location of the tribes and of the racial classification according to language-culture grouping. In the study of the Negro, he would begin with Africa rather than with the northwestern part of Germany where most teachers of Negroes commence.

### A White Principal Talks

On reading the Negro History Week Pamphlet, a white principal in charge of a northern city school with sixty per cent of the pupils Negroes, says:

"I am very much interested in the Negro question, and as I read the thought occurred to me that

perhaps with your help I might prepare a series of lectures or talks on the Negro race which might be looked upon with favor by the educational authorities as an 'alertness' course which is compulsory for teachers.

"I realize that it might take me a year or two to prepare it, but even at that it would be a step in the right direction. I would need literature enough to cover thirty lectures of a course of thirty hours."

### Harvard Professor's Reaction

To improve interracial relations, a Harvard professor would get down out of the air and would tackle the problem in the schoolroom, especially in methods and textbooks used in teaching social science.

### He says:

"The task of securing harmonious and understanding race relations is a basic problem in the United States. It is a task which must be borne, in part, by the schools, and especially by those in the schools who have the responsibility for teaching the social sciences.

"Today the schools are not handling the task with full recognition of its importance and its implications.

### Negroes Only Freed Slaves

"History classes often leave the impression that Negroes are only 'freed slaves,' with all the unfortunate characteristics that the term 'slave' connotes. Only rarely does the history book give adequate recognition of the rise of the 'new Negro'; almost never are the achievements of Negroes in finance, in the professions, in the arts even mentioned. To a large extent the same situation holds true in respect to textbooks in civics, in sociology, and in the other social sciences.

"There is at least, then, some foundation for the charge that social science instruction in the schools does more to intensify than to eliminate race prejudice. Even where teachers desire to treat the race question with fairness, they are often unable to do so because of lack of written data, easily available for them, with which to illuminate and intensify their instruction.



# Tuskegee Turns Light on Campus; Reveals Wealth of History

TUSKEGEE, Ala., Feb. 2.—The program for the observance of Negro history week at Tuskegee institute, Feb. 11-17, which will be formally introduced by President R. R. Moton at the Sunday evening chapel service on Feb. 11, and will include during the week an address, "The Fascination of the Study of Negro History," by Rayford W. Logan of the department of history, Atlanta university, will sponsor also a unique innovation in attempting to do for Tuskegee's student body what world-wide agencies have been doing for a number of years. It will turn the spotlight of research upon Tuskegee. And it will show in a small measure how the contributions made at Tuskegee have acted as leaven to the sum total of the achievements made by Race people.

## To Illustrate Lectures

One part of the program will concern itself with expressions of folk art as exemplified by our people in four mediums: Music, poetry, drama and the dance. This illustrated lecture recital will be presented on Wednesday night. The music, selected only from the works of Race composers, will be directed by W. L. Dawson, head of the school of music. A play and a selection of poetry will be given under the direction of Miss Grace Walker. The physical education department will present several folk dances.

Exhibits of achievements by the Race in practically every field of endeavor will be prepared under the direction of Monroe N. Work, director of records and research; his assistant, Ralph N. Davis, and Walter B. Williams, librarian, and will be placed in the Hollis Burke Frissell library, in assembly halls, classrooms and in the Greenwood store, through the courtesy of W. L. Boroughs, proprietor.

## To Offer Prize

A. L. Turner, head of the political science department, will direct a "Who Were They and What Did They Do" project. The student finding the largest number of not-so-well-known achievements and making the best report of them will be given a prize. A discussion of the Race in the industrial field will be sponsored by the director of mechanical industries, G. L. Washington.

A combination program of the departments of chemistry, biology and bacteriology will be given on Friday afternoon. The speakers will be Dr.

John West, U. S. Veterans hospital, bacteriology; Dr. Nathaniel O. Callo-way, chemistry, and R. E. Tisdale, biology.

Emphasis on the contributions of Tuskegee institute will be achieved by making available every possible fact concerning the lives of Booker T. Washington, L. S. "successful successor," Dr. R. R. Moton, and Dr. George W. Carver, who is making history every day. Attention will be called to the fact that the National Association of Teachers in Colored Schools had as its first president, W. T. B. Williams, Tuskegee's dean; that the National Medical association had Dr. J. A. Kenney of Tuskegee as its first secretary, and that the Negro Yearbook, America's authority on the Race, has always been a Tuskegee product.

## Civic Bodies Observes

### Negro History Week

The Hillsdale Citizens Association, Birney Parent-Teacher Association, Frederick Douglass Peace Circle and Birney Community Center celebrated Negro History Week Monday, February 12, at the Birney Community Center. The auditorium was well crowded with an appreciative audience. The guest speaker was Carter G. Woodson, founder of Negro History Week.

Other speakers were Morris Lewis, secretary to Congressman Oscar DePriest; L. V. Lawson, representing the Negro Alliance; Dr. Amanda Hilyer, president of the Douglass Peace Circle; and Miss Anna L. Goodwin, general secretary of the Community Center Department.

Preceding the speaking, a dinner was given at the home of Mr. and Mrs. Ivery Brown, of Stanton Road, in honor of the guest speakers. A sumptuous repast was served to more than fifteen guests. Accompanying Mr. Lewis were Mr. and Mrs. Morris Lewis, Jr.

Gastonia, N. C. Gazette

February 13, 1934

## Negro History Week.

The schools throughout the county began observing Negro History Week yesterday and will continue through next Sunday. Many churches and schools had interesting programs centering around negro life, achievements and progress during the day.

The school activities during the week will consist of assembly programs depicting progressive negro life, compositions, pageants, booklets, poems, and talks from prominent colored and white citizens.

Negro History Week has attained nation-wide recognition as a celebration the second week of February. It is observed annually in practically every community where thought is given to the uplift of the negro. This kind of study will make for better citizenship and more race pride. This observance is sponsored by the Association for the Study of Negro Life and History. The president is John Hope, president of Greater Atlanta University. The director of research and editor of the Journal of Negro History is Carter G. Woodson of Washington, D. C.

This study has not only awakened new interest in the study of the race in public schools, but it has been the means of acquainting thousands of negro pupils and teachers with facts about the race that were not generally known. A number of negro public schools are now offering a course in this type of history. The University of North Carolina at Chapel Hill also has much negro literature in the library which is used in connection with the researches in social life of races.

Charlotte, N. C. Observer

February 11, 1934

## OBSERVE NEGRO HISTORY WEEK

Achievements of Negroes to Be Reviewed in Programs at 2nd Ward School.

National negro history week will be observed in Charlotte beginning this afternoon at 4:30 o'clock with a program by pupils of Second Ward high school, under the auspices of the social science department of the school. Bertram Woodrull will make the main address at today's program.

A special study of the achievements of negroes in all lines of endeavor will be taken up each day during the week. In addition to this study, the auditoriums will be devoted to programs and demonstrations depicting the progress of the negro in various fields. Two weekly programs, at which the

public is invited, will be held Tuesday and Thursday afternoons at 1:45 o'clock.

Anderson, S. C., Independent Trib-

February 6, 1934

## ROSENWALD SCHOOL AT BELTON WILL OBSERVE NEGRO HISTORY WEEK

The Rosenwald school at Belton is sponsoring an exhibit of newspapers, magazines and books in connection with Negro History Week, it was announced yesterday. The display will be from February 12-17. Prominent white speakers of Anderson county will be heard during the week.

This exhibit has the endorsement of some of the leading white citizens of Belton, Superintendent Marshall, Dr. J. M. Burnett, pastor of the First Baptist church, and Editor N. A. Coward of the Belton News and Mayor Cobb. These men feel that the exhibit will be of untold value to both the white and colored people.

The program for the week includes an address to be made by J. C. Holler, county superintendent of education, Tuesday, February 13, at 8 o'clock and on the following Friday a program of Negro spirituals.

Dr. J. J. Starks, president of Benedict college, will be heard Sunday, February 18 at 3 o'clock.

The exhibit room will be open from 2:30 to 9 o'clock in the evening and the white and colored people of this section are invited to see this exhibit and to attend these exercises during the week.



# Racial Consciousness-1934

# Negro History Week.

Belton, S. C., News  
February 8, 1934

## NEGRO HISTORY WEEK WILL BE OBSERVED

Exhibit of Negro Newspapers, Magazines, and Books to be Featured at Local Rosenwald School.

In connection with the observance of Negro History Week, the Rosenwald school is sponsoring an exhibit of newspapers, magazines and books which should appeal to a wide variety of interests. The observance is becoming national in scope as more and more stress is being placed upon a study of race relations by teachers of the social sciences. The State Boards of Education of all of the Southern states have endorsed the teaching of Negro History in all public schools. This exhibit has the endorsement of some of the leading white citizens of Belton such as Superintendent Marshall, Dr. J.M. Burnett, Mayor Cobb and others. The exhibit room will be open each day from 2:30 to 9:00 P. M., and a cordial invitation is extended the white and colored people to attend.

We invite the white and colored people to hear Mr. Holler on Tuesday night; J. A. Gresham on Wednesday night; the program of Negro Spirituals and other selections on Friday night and the address by Dr. J. J. Starks, President of Benedict College at Columbia on Sunday afternoon, February at 3:00 o'clock. The program for the week follows:

Monday, Feb. 12, 11:00 A. M.--Object of Negro History Week, Principal A. C. Curtright.

Tuesday, Feb. 13, 8:00 P. M.--P. T. A. Meeting Night. The Home and the School, Superintendent J. C. Holler.

Wednesday, Feb. 14, 8:00 P. M.--The Negro in Science, Mr. J. A. Gresham. George W. Carver's work featured. Eighth and Ninth Grades.

Thursday, Feb. 15, 11:00 A. M.--The Negro Playwright and Actor. Negro Play, Two Races, Fourth and Fifth grades.

Friday, Feb. 16, 11:00 A. M.--Sixth and Seventh grades project.

Friday, Feb. 16, 8:00 P. M.--The Negro in Music. A program featuring Negro Spirituals and other Compositions. Glee Club and Chorus.

Sunday, Feb. 18, 3:00 P. M.--The Education of the Negro, Dr. J. J. Starks, President Benedict College, Columbia, S. C.

During the entire week the exhibit of newspapers and magazines edited by Negroes and books written by them will be open for inspection. There will be religious literature also.

Exhibit room open every day 2:30-9:00 P. M.

We cordially invite the people of this section, white and colored, to attend these exercises and to see this exhibit of books, religious literature, magazines and newspapers from everywhere.

A. C. Curtright, Principal.  
J. E. Wilkinson, Sec.  
Augusta, Ga. Herald  
February 12, 1934

## NEGRO HISTORY TO BE FEATURED

### Special Programs to Be Held Daily This Week in Paine College Chapel

In co-operation with the Association for the Study of Negro Life and History, Paine College in its daily chapel exercises this week will observe National Negro History Week. Each day at 11 o'clock a special program emphasizing the contribution of the Negro to American civilization will be given. The topics and speakers for each day are as follows:

Monday, February 12, the African Background of the American Negro will be discussed by James C. Anderson, a member of the present senior college class representing the General Sociology Class.

Tuesday, February 13, A. M. Carter of the Pilgrim Insurance Company will discuss the topic "The Negro in Business."

Wednesday, February 14, Benjamin Dent, a member of the Junior College class will speak on the topic "The Negro in Education."

Thursday and Friday, February 15 and 16, W. A. Bell, of Atlanta, will speak from the subject, "The Negro

and Race Relations." The public is cordially invited to attend these programs.  
Savannah, Ga., News  
February 12, 1934

## NEGRO HISTORY WEEK WAS BEGUN YESTERDAY

Negro history week was started yesterday afternoon at the vesper services of the Georgia State Industrial College when Rev. J. H. Caustin, pastor of St. Philip's Episcopal Church, spoke to the assembly. The subject of his talk was "Educated Ministry," and contained some interesting facts concerning the part in history played by the negro race. Talks will also be given tomorrow, Wednesday, and Friday in celebration of negro history week.

Anderson, S. C., Record  
February 13, 1934

## History Of Negro Sought In Study

### Leaders and Students Observe Negro Week in Atlanta.

Atlanta, Ga., Feb. 13--(U.P.)--Leaders and students of the American negro developed into history this week in an effort to learn more of the race and its historical background and achievements.

This search for historical background and monuments will be the feature of the observance of Negro History Week. Forgotten corners of obscure and musty tomes will be searched. And what they may find may surprise everyone.

"In past searches, they have found for example, that the African natives supposed to have been wholly without civilization, really had quite a culture in the arts and crafts," R. B. Eleazer, of the commission to strike a composite picture of negro history and achievement. "To do this, it is necessary for the association and research workers interested to include the creative achievements of negroes who live in other lands," Dr. Rivers stated, and it was with this in view that he chose Rene Maran.

The students' quest reveals many interesting and extraordinary personalities, Eleazer recounted. There was Phillis Wheatley, African born slave, educated in America, who became a poet of such note as to attract the attention of George

Washington and even to commend her to the royalty of England, by whom in 1713 she was received.

"In the long roll of American patriots also the names of many negroes appear," Eleazer said. "Crispus Attacks, the first American Prof. Seets and his associate are Common; Peter Salem and Salem Poor, who achieved distinction in the battle of Long Island, and General Green's negro contingent who sacrificed themselves to a man in the battle of Point Bridge; the 'seven hundred' who took part in the battle of Monmouth; Austin Dabney, Georgia negro, who for his service in the Revolution received a grant and a pension from the state legislature; the negroes who fought with Perry on Lake Erie and with General Jackson at New Orleans; those who distinguished themselves in the Spanish-American war at Guasimas, El Caney, and San Juan Hill; the 200,000 who went to France in the World War where two whole negro regiments were decorated."

Greensboro, N. C., News  
February 12, 1934

## DR. NAPOLEON RIVERS IS A. AND T. SPEAKER

Employs "Life and Works of Rene Maran" As Subject of His Address At College.

Dr. W. Napoleon Rivers, head of the department of romance languages, A. and T. college, addressed the students, faculty and friends of the college yesterday afternoon on "The Life and Works of Rene Maran," author of Batouala, winner of the Prix Goncourt, 1921, and distinguished black man of French letters.

Dr. Rivers gave intimate glimpses into the life and experiences of Maran and a brief informal criticism of his prose and poetic works.

The service was in observance of "Negro Achievement," a celebration annually sponsored by the Association for the Study of Negro History and Achievement, of which Dr. Carter G. Woodson is head. There is an attempt on the part of this organization to strike a composite picture of negro history and achievement. "To do this, it is necessary for the association and research workers interested to include the creative achievements of negroes who live in other lands," Dr. Rivers stated, and it was with this in view that he chose Rene Maran.

Huntington, Tenn., Republican  
February 16, 1934

## NEGRO HISTORY WEEK IS OBSERVED AT WEBB HIGH FEBRUARY 11-18; PROGRAM

Prof. J. L. Seets, Principal of the Webb High School, formerly the Carroll County Training School, for col-

ored boys and girls, McKenzie, has sent out programs for the observance of Negro Week, Feb. 11-18, at the school, starting with programs at the churches on Sunday. Prof. Seets and his associate are doing a fine work among the negro boys and girls at McKenzie, and his school is considered one of the best in the State.

## HOWARD PLANS AN IMPRESSIVE HISTORY WEEK

Program Feb. 12-17 Calls For Events Having Prominence

WASHINGTON, D. C.,— Negro History Week at Howard University will be celebrated February 12th to 17th inclusive, with the following program:

Sunday, February 11— Retreat 3:30 P. M.

Tuesday, February 13 — Dr. Alain LeRoy Locke—"The Negro in Art," Art Gallery, at 7:30 P. M.

Wednesday, February 14— Mr. John P. Davis—"The Negro and the NRA," at 11:00 A. M., in Andrew Rankin Memorial Chapel.

The Slaughter Negro Collection of books has been placed in the Moorland Room, and will be on exhibit at 4:00 P. M.

Thursday, February 15— Oratorical Contest, 8:00 P. M., in Miner Hall Assembly Hall.

Friday, February 16—Dr. Charles H. Wesley, Awarding of Historical Society Keys. Sojourner Truth Hall, at noon.

A Night With Women, Dean Lucy D. Slowe, Miss Sadie Daniels, Miss Marv Burriel. Sojourner Truth Hall, 8:00 P. M.

An exhibit of Negro Books will be shown in Moorland Room, Carnegie Library, and also a Negro Art Exhibit in University Art Gallery.



FEB 13 1934

## Negro History Week

IN AN "Editorial by Readers" on this page today a contributor reiterates an age-old truth: "Ignorance is the mother of race prejudice."

With this thought in mind, Tacoma sponsors of Negro History week are calling attention to the part which the colored man has played in the history of this country. There is not a war in which he has not taken an active part. Revolutionary history contains many allusions to the black heroes in the cause of the colonies during the struggle with Great Britain.

Black soldiers served with the continental troops and acquitted themselves creditably under Washington's command. A recent volume, that tells in the form of fiction of the early battles on the Great Lakes, describes the exploits of the black sailors who served with Perry on Lake Erie. There were men of this race who followed the Stars and Stripes under Winfield Scott to Mexico City in the Mexican War. In the Civil War, whole regiments of blacks were enlisted. In the Spanish War and in the World War they played their part.

Another contributor to this column remarks how much the white race is indebted to the Negro race for "his songs, his music, and his fun." These are all valuable suggestions and might well be considered during this week, when proper efforts are being made to evaluate the part which the race has played in this country.

### RECORD

WILKES-BARRE, PA.

FEB 6 1934

## Negroes' Observance

RACE Relations Week, Negro History Week and Friendship Week will all be observed by a majority of the 12,000,000 Negroes in the United States, starting next Sunday. White and Negro clergymen will exchange pulpits in keeping with a custom of years standing and, under the direction of the Federal Council of Churches, inter-racial groups throughout the country will sponsor programs which will bring Negro and white leaders together for discussion of race problems.

The National Association for the Study of Negro Life and History is sponsoring Negro History Week. Emphasis is being placed upon an attempt to revolutionize the method of teaching Negro history to Negro students.

Dr. Carter C. Woodson, director of the association, would inspire the Negro child not by hiding it from him if conditions around him are undesirable or even intolerable but by informing him as soon as he developed the power to see and observe things for himself. "Out of it this child must learn that present day conditions afflicting the Negro are not worse than similar difficulties which have handicapped other peoples, who, since that day, have extricated themselves therefrom and have made a deep impression upon their time."

Friendship Week, which had its beginning in

Philadelphia, is a movement to encourage Negro students to go to high school and college and to "create a better understanding among students of different racial groups once they found themselves together in institutions of higher learning."

These are movements which cannot but command interest and sympathy, and admiration for the Negro leaders who have fitted themselves for the leadership which is slowly but steadily improving the advantages of 12,000,000 Americans, many of them long underprivileged as to decent standards of education and living.

## RICHMOND, VA.

### NEWS LEADER

FEB 19 1934

## End History Week At Virginia Union

The Student Governor Association of Virginia Union University and the Negro history class under the direction of Professor A. P. Watson, has concluded a series of programs during National Negro History Week. The fields of Negro achievement reviewed during these sessions were: "The Negro in Literature and Art," by Miss Pearl Julette Johnson, a junior; "The Negro in Education," by Miss Robena Smith, a sophomore; "The Negro in European Life," by S. Lynwood Randolph, a senior; "The Negro in American Life," by Spottswood William Robinson, III., a sophomore, and "The Negro and the Problem of Lynching," by James F. Scott, a senior and president of the Student Government Association. Open forums were held and both students and faculty members offered suggestions and proposals for solutions to numerous problems confronting the Negro—economic, social and political.

Chattanooga, Tenn. Times

February 18, 1934

### History Week Observed.

Negro History week was observed Thursday at the Phyllis Wheatley branch, Y. W. C. A., Thursday night, with a program in charge of F. Shackelford, executive secretary, and Huldah Brown, chairman of education.

The national observance is sponsored by the Association for the Study of Negro Life.

FEB 16 1934

## NELSON IS ASSEMBLY SPEAKER

"Don't underestimate your opponents nor yourself in any contest," Robert J. Nelson, Pennsylvania State athletic commissioner, warned the Howard High School assembly today at its observance of National Negro History Week.

Mr. Nelson, for five years a Delawarean as the editor of the former Wilmington Advocate, is a native of Reading, and for 15 years was in the department of mines in Harrisburg. He is well known among Wilmington civic, social and political circles. He was secretary for the national Republican campaign in Harding's campaign; director of Colored People for Political Independence in Delaware, 1924; a member of the Elks, the National Association for the Advancement of Colored People, the Monday Club, the Citizen's Republican Club of Philadelphia and in 1928 was appointed regional director of Middle Atlantic States for Smith-for-President campaign.